

ADVANCED THOUGHT

*A Monthly Journal of
The New Thought, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
♥ ♥ Metaphysical Healing, Etc. ♥ ♥*

WILLIAM WALKER ATKINSON, Editor
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Vol. II.

JUNE, 1917

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KEYNOTE

For
Meditation

FOR JUNE, 1917-

**"I AM Spirit; and Spirit is the Reality back of
the Shadow-Show. I mould the Plastic Stuff of Con-
ditions; Conditions cannot mould ME!"**

*Sound the Mental Keynote. Your thought will
materialise in objective form and action—your
ideal will become real*



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Chips From the Old Block

By William Walker Atkinson

YOU! Magnificent being that thou art—I salute thee.

Did you think that you were but as a worm of the dust? Did you think that you would be damned if you but dared to raise your eyes to the skies and assert your Divinity? Did you think that you must be "meek and humble" in order to be "spiritual"? If so, you are in error.

For know you: you are a Spark of the Infinite Flame; a Ray of the Infinite Sun; an Atom of Foam on the Crest of the Waves of the Infinite Ocean of Being. And, know further, that THAT which manifests the Spark, the Ray, the Atom of Foam, even THAT is the Substance and Essence of those, its manifestations and expressions.

There is only One REAL THING—and, as you are in THAT, so THAT is in YOU! For, otherwise, you are not at all—and nothing can convince you that this is so; you are not fool enough to believe that you do not exist! You are then of THAT-Which-IS—for there is nothing else for you to be.

This being so, then why do you moan and groan, and crawl like a worm of the dust? Why are you so afraid of Something outside of yourself—there is nothing outside of yourself that is not also within yourself.

Wherever the Infinite abides, there abides it in its full Presence and Power—for THAT which is Infinite cannot be divided, separated, or become less than the Totality of Itself.

"SPIRIT" does not mean a ghostly steam, or a spooky vapor. "SPIRIT" means Essence, Substance, Power. SPIRIT is the Essential Substance, and the Active Principle, of the Cosmos. And it builds the Cosmos of its own Substance and Essence; and is Immanent within its forms and semblances of manifestation and expression, inspiring, vitalizing, and energizing them.

Would you discover SPIRIT? Then seek it within thyself—it dwells there as truly as in the High Heavens of Infinity.

You, yourself, are SPIRIT—there is nothing else for you to be. "Tat tvam asi"—THAT thou art! And this, then, is the TRUTH that shall set you free, when you are able to comprehend and accept it.

Practical Spirituality

By William Walker Atkinson

I often have hurled at me by so-called "practical" persons the following statement (voiced in various forms of expression, of course), which such persons evidently consider to be a "clincher," or unanswerable pronouncement of fact: "**Well, this spiritual stuff is all very well in its way, probably; but it is lacking in practicability and usefulness in this world of active work and endeavor. I do not care to waste my time on things which can serve no real purpose in life, and which 'gets one nowhere.'**"

This statement, if true, would be well worth careful thought. For, notwithstanding the intellectual and religious satisfaction which arises from a knowledge of things purely spiritual, it is true that if such knowledge were capable of no real benefit to one in the actual affairs of every-day life, and, on the contrary, tended to unfit him for the actual tasks confronting him and demanding accomplishment and attainment, it really might not be "worth while" to the average person—it really would not "get him anywhere," as the objectors claim.

Life on the material plane must be **lived** and manifested in objective activity, and one should not go through life in a day-dream, merely thinking beautiful thoughts and uttering beautiful sentiments, to the neglect of the work and tasks that clearly lie to one's hands to do. Consequently, there is a certain degree of truth evident in statements such as I have just quoted. But, here as in most other instances, such statements are the expressions merely of a half-truth. They are half-true and half-false. The whole truth is not to be arrived at unless the half-truth is united to its missing "other half."

The very persons making such statements are usually examples of the truth that the objective accomplishment is possible only as a consequence of subjective architecture; that before a thing can be successfully manifested on the plane of material form and activity, it must first have existed in the mind or minds of those putting forth the manifestation. The Brooklyn Bridge, the great skyscrapers of our cities, the great business organizations, the wonderful examples of mechanical ingenuity and effectiveness—all these have existed in the minds of their creators before they took on material form. Even where the material things accomplished by man have been the result of gradual growth, and slow evolution, they are found to have grown and evolved in **minds** before they grew and evolved in **material form**. **This is no new thought; it has been expressed over and over again;**

but persons seem to lose sight of it, and need to be constantly reminded of it, it seems.

The great material achievements of the race have first existed as **IDEAS** in the minds of those who gave them birth. Sometimes the material achievement is accomplished by persons other than those who gave birth to the original idea, but this does not affect the principle involved. Even those who subsequently made manifest the idea of the inventor, discoverer, or originator thereof, even these men first "got the idea" before they were able to work it into shape and form. There is no possible contradiction of this fact; it must be conceded as indisputable.

Every thing that has ever been materially created by man, made by man, built by man, composed by man, has first been born as an **idea** in the mind of some person or persons. That such ideative creation is "practical" is evidenced by the fact that men with ideas are eagerly sought by the most "practical" men of our modern life. Good ideas are scarce. The leaders in all great enterprises are constantly on the look-out for ideas, and men with ideas. And these same leaders must also possess the power to visualize and reproduce the ideas of the men of the creative mentality—they must first "get the idea," and then picture it as it will appear when it is manifested in the world of "practical" life. In fact, success in such "practical" life depends largely upon the ability to conceive workable ideas, or else to grasp the workability of the ideas of other men, and to then put them forth in material form and manifestation. And yet, these self-same "practical" men are disposed to sneer at things "spiritual," and to praise the material things and all that pertains to them. They utterly lose sight of the necessity of the "practical" idea as an invariable antecedent to the material consequent things.

The trouble with this class of persons—and it is a very large class, too—is that they fail to apprehend the true meaning of the words, "spirituality," "spirit," and all such terms. They have been led astray by the common employment of the term "spiritual" in the sense of "religious," "supernatural," "unreal,"—something to do with "life after death," or with the teachings concerning such life. They utterly refuse to conceive of the idea of "spirit" as having anything to do with "mind," or "thought," or "creative mentation," or anything of that sort. To them, a "spiritual" person is an individual with dreamy, poetic eyes, gazing into space, and speaking about the Good, the Beautiful, and the True—one who dwells in the clouds of transcendental thought, and who needs to be "brought down to earth" in order to be of any use whatsoever in the world of work and endeavor. And, we must admit that they have a goodly num-

ber of such "horrible examples" to which to point in proof of this belief.

Spirit, whatever else it may be or may not be, must be considered as the Essence of Consciousness—the Substance of Mind—the Reality underlying Thought. And as all **ideas** are phases of the activity of Consciousness, Mind, or Thought, it follows that in Spirit, and in it alone, is to be found the Ultimate Fact, the Real Thing, of **IDEA**. This being admitted (and it cannot be truthfully denied), does it not seem reasonable to hold that a true understanding of Spirit, and its laws of manifestation, would be about the most "practical" thing that a "practical" person can hope to find? Does it not seem certain that if the "practical" men of the world could but realize this fact, they would "fall all over themselves" in getting to the place in which they might obtain such knowledge of spiritual things and laws? These men are not fools; they need only to grasp this fundamental fact in order to move in the direction of that which is the essence of all achievement.

Let me give you a concrete example. I know a man here in Chicago whom I had always considered to be quite materialistic. He had made several successes in life; and also several failures. The last time I had a talk with him he was practically "down and out," as compared with his former business condition. It looked as if he had indeed reached "the end of his rope," for he was well advanced into the stage of middle-age, and new ideas came more slowly, and less frequently, to him than in former years. He talked quite earnestly to me about Christian Science, in which someone had recently interested him. He said to me, in substance (though his words are not exactly remembered): "I am not much on religion, and the religious aspect of Christian Science has not especially appealed to me. But the teaching that '**All is Mind**' has made a big hit with me. I know that all things that 'work out' in business are the result of Thought—any fool knows that. Just now, I seem to be short on thoughts and good ideas. But, if this '**All-Mind**' teaching is correct, there should be possible to the individual the attainment of a 'direct connection' with Infinite Mind; and in Infinite Mind there must be **the possibility of all kinds of good ideas** which a man of my courage and experience could put to practical use in the business world, and make a big success thereof. It looks good to me; and I am going to look further into it."

I left the man, smiling at his naive form of expression, but nevertheless saying to myself: "Now, **there** is a really '**practical**' man. Such a man once getting a grasp of fundamental metaphysical truth would do something with it. He would not content himself with day-dreaming about the Mystery of the Infinite; neither would he be fool

enough to do as I, myself, and many like me have done, i. e., spent our time and energy in passing the Good Word on to others, and in trying to teach them to 'do things,' instead of doing the things ourselves. No; that man would harness the Power, once he had discovered it, and would set it to work for him. I hope that he finds it, and does this with it." And, I passed on my way, planning to do a certain bit of writing in which I hoped to straighten out some metaphysical tangles.

This was about two years ago. The other day I heard of this man again. Talking to a friend, I said: "What has come of our old friend X? Has he ever gotten on his feet again," The friend looked at me in amazement: "Why," said he, "don't you know about X's great success? He is the Big Man in the '..... Company' [naming a concern which has made a phenomenal success during the last eighteen months, and is now well-known, by reason of its advertisements, from one end of the country to another, and also abroad.] **He is the man who supplied the BIG IDEA** for that concern, and who was also shrewd enough to nail down and clinch his interest so that it could not be pried up and away from him. Why, he is about a half-million to the good, and is moving rapidly toward the million mark; all in the space of eighteen months." I had not connected this man with the enterprise mentioned; although I knew of the wonderful success of the company in question. I had been too busy writing books, and editing a magazine, to keep track of my acquaintances. Investigation has shown that the story is true, and that the above-stated facts are not exaggerated in the slightest. It would not be fair to give the name in the case, of course; but I, personally, vouch for the facts as above stated.

Now, what do you think of **that**? Here is a real case (but not the first one), coming directly under my personal notice, both in its "Before Taking," and "After Taking" phases. "A big 'ad.' for Christian Science," you may say. Perhaps so; but to me it is even more significant. To me, it means that this man actually made the "direct connection" with Infinite Mind—**SPIRIT**—and, having found it, he set it to work for him. He "used it in his business."

Does this sound sacrilegious, or blasphemous? I hope not; I do not mean it to be so. Take away the implication of Personality, or Magnified Human Nature, from the conception of "The Infinite," and you have left the conception of an Infinite Presence-Power, the Quintessence of which is Consciousness—in fact, at the last, **SPIRIT**. As this man, also, at the last, must be considered as a manifestation of Spirit, there is nothing sacrilegious in the idea that he, being Spirit, should so harmonize himself with his Origin and Source that he would be able to manifest at least a minor degree of its Power. All of us do this,

more or less, when we use our minds in the direction of Creative Thought—this man did more, he went about it in an intensely "practical" manner.

I have not consulted him about his method of procedure—though I intend doing so at the first opportunity—but, from what he said to me at our former interview, I imagine that he not only drew upon the Infinite Supply for the ideas which he needed (and which formed the seed of his success), but that he also used the Creative Power of Thought in building up for himself an Idealistic Pattern of that which he hoped to manifest in material form, adding thereto, changing, improving its detail, from time to time—**proceeding from the general outline to the finished detail.** I judge this to be the facts of the case, not alone from my recollection of the conversation two years ago, but also because I have found the same thing to be true in the cases of other prominent men who have made similar manifestations of Creative Thought.

Those who may shrink from this idea of employing the Infinite Power to aid one in his work in the material world, should remember that if **The Infinite objected in the least to such a procedure, the thing could never happen.** Don't delude yourself with the idea or notion that anyone is able to impose on **The Infinite.** Don't you "lose any sleep" worrying about that phase of the matter. You needn't say: "Poor Infinite, with nobody to prevent It from being imposed on by men." **The Infinite is quite able to take care of Itself; never fear, little mortal man.**

"But what has all this to do with spirituality?" you may ask; "This doesn't sound very 'religious' or 'churchy' to me!" It has all to do with spirituality—For **SPIRIT** is the base of "spirituality," and also is that Presence-Power which is the Essence of Consciousness. "Religiosity," and "Churchianity" have nothing whatsoever to do with **SPIRIT**—in fact they usually expressly deny the possibility of the "practical" application of Spiritual Power.

"**Spirituality**" (rightly understood) is quite "practical," very "practical," intensely "practical"—believe me! It teaches that **SPIRIT** is the Real Thing, the **WHOLE THING**—and that Matter is but the Plastic Stuff of Illusion, which Spirit is able to create, mould, manipulate, and fashion to its will. This is not the Black Magic of Materialism; but the White Magic of Spirit! Spirituality is the most "practical" thing in the world—the only really and absolutely "practical" thing that there is!

The Mystic Quest

By Carolyn Woodsworth

I invite you to consider the following general statement regarding the Mystic Quest, from the pen of Evelyn Underhill, a modern mystic who has done perhaps more than any other one living person to bring the subject of Mysticism before the attention of the modern general public. In these paragraphs this inspired writer speaks of the Quest for Mystic Truth which manifests its craving and longing in the soul of a certain portion of the human race. Here, as in all the utterances of Mysticism, the words may seem as the veriest foolishness to the uninitiated, but will also appear as self-evident truth to those in whom this longing has manifested itself.

“The most highly developed branches of the human family have in common one peculiar characteristic. They tend to produce—sporadically it is true, and usually in the teeth of adverse external circumstances—a curious and definite type of personality; a type which refuses to be satisfied with that which other men call experience, and is inclined, in the words of its enemies, to ‘deny the World in order that it may find Reality.’ We meet these persons in the east and the west; in the ancient, mediaeval, and modern worlds. Their one passion appears to be the prosecution of a certain spiritual and intangible quest: the finding of a ‘way out’ or a ‘way back’ to some desirable state in which alone they can satisfy their craving for absolute truth.

“This quest, for them, has constituted the whole meaning of life: they have made for it, without effort, sacrifices which have appeared enormous to other men: and it is an indirect testimony to its objective actuality, that whatever the place or period in which they have arisen, their aims, doctrines and methods have been substantially the same. Their experience, therefore, forms a body of evidence, curiously self-consistent and often mutually explanatory which must be taken into account before we can add up the sum of the energies and potentialities of the human spirit, or reasonably speculate on its relations to the unknown world which lies outside the boundaries of science.

“All men, at one time or another, have fallen in love with the veiled Isis whom they call Truth. With most, this has been but a passing passion: they have early seen its hopelessness and turned to more practical things. But there are others who remain all their lives the devout lovers of Reality: though the manner of their love, the vision which they make unto themselves of the beloved object, varies enormously.

“Some see Truth as Dante saw Beatrice: a figure adorable yet intangible, found in this world, yet revealing the next. To others, she

seems rather an evil yet an irresistible enchantress: enticing, demanding payment, and betraying her lover at the last. Some have seen her in a test-tube, and some in a poet's dream: some before the altar, others in the slime. The extreme pragmatists have even sought her in the kitchen; declaring that she may best be recognized by her utility. Last stage of all, the philosophic skeptic has comforted an unsuccessful courtship by assuring himself that his mistress is not really there.

"Under whatever symbols they may have objectified their quest, none of these seekers have ever been able to assure the world that they have found, seen face to face, the Reality behind the veil. But if we may trust the reports of the Mystics—and they are reports given with a strange accent of certainty and good faith—they have succeeded where all these others have failed, in establishing immediate communication between the spirit of man, entangled as they declare amongst material things, and that 'only Reality,' that immaterial and final Being, which some philosophers call the Absolute, and most theologians call God.

"This, they say—and here many who are not Mystics agree with them—is the hidden Truth which is the object of man's craving; the only satisfying goal of his quest. Hence, they should claim from us the same attention that we give to other explorers of countries in which we are not competent to adventure ourselves; for the Mystics are the pioneers of the spiritual world, and we have no right to deny validity to their discoveries, merely because we lack the opportunity or the courage necessary to those who would prosecute such explorations for themselves.

"It is the object of writers on the subject of Mysticism to attempt a description, and also—though this is needless for those who read that description in good faith—a justification of these experiences and the conclusions which have been drawn from them. So remote, however, are these matters from our ordinary habits of thought, that their investigation entails, in all those who would attempt to understand them, a certain preparation: a purging of the intellect. As with those who came of old to the Mysteries purification is here the gate of knowledge. We must come to this encounter with minds cleared of prejudice and convention, must deliberately break with our inveterate habit of taking the 'visible world' for granted; our lazy assumption that somehow science is 'real' and metaphysics is not.

"We must pull down our own card houses—descend, as the Mystics say, 'into our nothingness'—and examine for ourselves the foundations of all possible human experience, before we are in a position to criticize the buildings of the visionaries, the poets, and the

saints. We must not begin to talk of the unreal world of these dreamers until we have discovered—if we can—a real world with which it may be compared. * * *

“It is immediately apparent, however, that the sense-world, this seemingly real external universe—though it may be useful and valid in other respects—cannot be the external world, but only the Self's projected picture of it. It is a work of art, not a scientific fact; and, whilst it may well possess the profound significance proper to all great works of art, is dangerous if treated as a subject of analysis. Very slight investigation will be enough to suggest that it is a picture whose relation to Reality is at best symbolic and approximate, and which would have no meaning for selves whose senses, or channels of communication, happened to be arranged upon a different plan. The evidence of the senses, then, cannot safely be accepted as evidence of the nature of Ultimate Reality: useful servants, they are dangerous guides. Nor can their testimony contradict those seekers whose reports they appear to contradict.

“The sphere of our possible intellectual knowledge is thus strictly conditioned by the limits of our own personality. On this basis, not the ends of the earth, but the external termini of our own sensory nerves, are the termini of our explorations: and to ‘know oneself’ is really to know one's universe. We are locked up with our receiving instruments: we cannot get up and walk away in the hope of finding where the lines lead. Eckhart's words are still final for us: ‘the soul can only approach created things by the voluntary reception of images.’ Did some mischievous Demiurge choose to tickle our sensory apparatus in a new way, we should receive by this act a new universe. * * *

“You are not asked, as a result of these antique and elementary propositions, to wipe clean the slate of normal human experience, and cast in your lot with intellectual nihilism. You are only asked to acknowledge that it is **but** a slate, and that the white scratches upon it which the ordinary man calls ‘facts,’ and the scientific realist calls ‘knowledge,’ are at best relative and conventionalized symbols of that aspect of the unknowable reality at which they hint. This being so, whilst we must all draw a picture of some kind on our slate and act in relation therewith, we cannot deny the validity—though we may deny the usefulness—of the pictures which others produce, however abnormal and impossible they may seem; since these are sketching an aspect of Reality which has not come within our sensual field, and so does not and cannot form part of our world.

“Yet, as the theologian claims that the doctrine of the Trinity veils and reveals not Three but **One**, so the varied aspects under which the universe appears to the perceiving consciousness hint at

a final Reality, which shall be, not **any** one, yet **all** of its manifestations; transcending yet including the innumerable fragmentary worlds of individual conception. We begin, then, to ask what can be the nature of this **One**; and whence comes the persistent instinct which—receiving no encouragement from sense experience—apprehends and desires this unknown unity, this all-inclusive Absolute, as the only possible satisfaction of its thirst for Truth. * * *

"The intellectual quest of Reality leads us down one of three blind alleys: (1) To an acceptance of the symbolic world of appearance as the Real; (2) to the elaboration of a theory (Idealism)—also of necessity symbolic—which, beautiful in itself cannot help us to attain the Absolute which it describes; (3) to a hopeless but strictly logical skepticism. In answer to the 'Why? Why?' of the bewildered and eternal child in us, philosophy, though always ready to postulate the unknown if she **can**, is bound to reply only 'Nescio! Nescio!'—'I do not know! I do not know!' In spite of all her busy map-making, she cannot reach the goal which she points out to us: she cannot explain the curious conditions under which we imagine that we know; cannot even divide with a sure hand the subject and object of thought. * * *

"The Mystics have always declared, implicitly or explicitly, their distrust of those imperfect and easily cheated channels of impression—the sense impressions of 'normal men.' They have never been deceived for an instant by phenomena, nor by the careful logic of the industrious intellect. One after another, with extraordinary unanimity, they have rejected that appeal to the unreal world of appearance which is the standard of all sensible men: affirming that there is **another way, another secret**, by which the conscious self may reach the actuality which it seeks. More complete in their grasp of experience than the votaries of intellect and sense, they accept as central for life those spiritual messages which are medicated to the self by religion, by beauty, and by pain. More reasonable than the rationalists, they find in **that very hunger for Reality** which is the mother of all metaphysics, **an implicit proof that such Reality exists**: that there is something else, some final satisfaction, beyond the ceaseless stream of sensation which besieges consciousness. 'In that thou hast sought me, thou hast already found me,' says the voice of Absolute Truth in their ears. This is the **first** doctrine of Mysticism. Its **next** is that only in so far as the Self is Real can it hope to **know** Reality: 'like to like.' **Upon the propositions implicit in these two laws the whole claim and practice of the Mystic Life depends.** Hence, while the Absolute of the metaphysicians remains a diagram—impersonal and unattainable—the **Absolute of the Mystics is lovable, attainable, alive.**"

Mental-Physical Exercises

By Frederick Vollrath

The following description of certain exercises is given with the understanding that they are to be performed in accordance with the Fundamental Principles of Mental-Physical Exercises, which are stated in detail in my first article of this series which appears in the May, 1917, number of this magazine. For those who have not read the first article, I herewith reproduce the brief statement concerning these Fundamental Principles which preceded the detailed explanation in that article.

Fundamental Principles

- (1) The fixing of the attention upon the result to be obtained by the exercise.
- (2) The forming of the mental picture of the result as already obtained.
- (3) The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.
- (4) The performance of the physical activity in the direction of producing the physical form and condition upon which the attention is fixed, the mental picture formed, and the desire directed.

Chest and Bust Development

The particular physical exercises which follow in the present article are designed and intended to develop and expand the chest of man and woman, and at the same time to produce roundness and firmness in the bust of the woman who will faithfully practice it. The same exercises will work equally well in the case of men and women, and will produce both classes of physical conditions noted above. Moreover, they will be found to reduce the fatty accumulations on the chest and bust, in cases of overfatness thereof; and at the same time will replace that undesirable condition with the desirable condition of firm, sound flesh. The man with the over-fat deposit on his chest will receive benefit from these exercises, and so will the thin, scrawny, flat-chested man. Likewise, the woman with too large a bust will receive great benefit, and so will her sister whose bust is below the normal proportions. This, because the idea and intent of these exercises is to bring about the **normal condition** by (a) burning up the surplus fatty deposits, and (b) building up firm, solid, sound tissue in place thereof.

The Mental Phase of the Exercise

The person wishing to receive the full benefit of these exercises for Bust and Chest Development must understand and practice the **mental exercises** as well as the **physical exercises**; for this system includes

both, and obtains its results by the co-ordinated phases of exercise and activity.

(1) Begin by fixing your **full and earnest attention** on the task of developing a normal chest or bust. Be in earnest about the thing. Don't content yourself with simply "playing" with it. In the striking American phrase, "Get Down to Business!"

(2) Form a **clear mental picture** of yourself as you will appear when you have attained the full chest and bust. See yourself as you want to be. Keep this mental picture before your mind when performing the physical exercise; and also bring up the picture in imagination at other times, in your leisure moments.

(3) Arouse a **strong desire** in your heart for the physical condition pictured in your mind. In the slang expression of this idea, you must "want it the worst way." You must become mentally "hungry" and "thirsty" for it. The dynamic force of Desire is something that the average person does not begin to realize; but of which those who have studied the matter closely are fully aware.

Summary: The Mental Exercise consists of (1) Earnest Attention; (2) Clear Mental Picture; and (3) Strong Desire—all concerning and directed to the physical condition which you wish to manifest and become real to you.

The Physical Phase of the Exercise

The physical exercises, which follow, are to be practiced earnestly and faithfully, and, above all, with **interest**. Avoid the monotonous, mechanical performance of any physical exercise. Also avoid over-indulgence in physical exercise—don't over-exert yourself or produce over-fatigue. "Moderation in all things;" "too much is worse than none at all;" "don't under-do or over-do;" "nothing too much;" these are adages worthy of being remembered in the present connection.

With the Mental Exercises co-ordinating with the Physical Exercise, you may begin as follows:

Exercise I. (1) Standing erect, extend your arms **to the front**, on a straight line from the shoulders; the hands open, and the palms meeting and touching each other. Do not rise on your toes, but keep your heels on the ground. (2) Then swing back the still extended arms swiftly to the rear. The arms, when reaching the extent of this rear-swing, will have a slight downward inclination. In this swing to the rear, raise the heels from the ground, allowing your entire weight to rest on the front part of the foot. (3) Swing the arms backward and forward in this way for, say, ten times at the start; the number of swings may be increased somewhat after you have practiced the exercise several days. At first, the arms, in the backward swing, will do but little more than extend sidewise from the body; but after a little

practice they will easily reach quite a way backward. Put life and energy into the swing—and above all, put **interest** into it.

Exercise II. (1) Standing erect, extend your arms on a line with the shoulder, **straight out to each side**, palms downward. (2) Then with each arm describe an **upward and backward circle** on each side of the body, on a line with the head. (3) Continue the circling motion until you have performed the movement ten times—this number may be increased after you have become accustomed to the exercise. In this exercise, the arms should be kept slightly to the rear, and not allowed to come to the front any more than is necessary for free movement. Keep well in mind the stimulating effect of this exercise upon the chest and bust. Take a few deep breaths before and after this exercise.

Exercise III. (1) Standing erect, extend your arms on a line with the shoulders, **straight out to each side**, palms downward. (2) Then raise the arms from their previous position, in a **rising circular movement above the head**, bending the forearm and turning the wrists so that the **back of the tips of the fingers will meet and touch the top of your head just above your forehead**. In the finish of this movement the **backs of the fingers** of each hand should touch the backs of the fingers of the other hand; the thumbs should point straight to the rear; and the elbows should be kept well pressed backward. (3) Then extend the arms **upward**; and, **the arms being kept extended and rigid**, bring the palms of your two hands well together above the head, at a point in a direct line from the top of your head. (4) Then force the arms **backward and downward** in an **oblique** direction gradually lowering them to the sides of the thighs in a natural hanging position. This last movement requires a little practice. When rightly performed it forces the chest forward and the shoulders back. (5) Repeat several times. This exercise is the particular one which produces the celebrated "West Point Shoulders" which are so valued by military men.

The three foregoing exercises contain the essence of that part of the Military "Setting-Up" Drill which is concerned with the development of the chest, and the cultivation of a correct carriage. There is nothing better known in the whole field of Physical Culture, for it is the essence of the results of years of experimentation by military experts for many years past. In its many forms of variation this trio of exercises is found to be present in all of the high priced "courses" of Physical Culture which are so eagerly bought by wealthy men and women. Do not let their simplicity cause you to under-value them. Try them, and find out for yourself how good they are.

Exercise IV. (The "Bear Hug") (1) Standing erect, extend the arms to each side but curving them slightly forward as if preparatory

to grasping or wrestling opponent in a "bear hug." (2) swing them swiftly forward and down, as if completing the "bear hug"—and as if you had clutched an opponent in a mighty "hug" and were "squeezing the life out of him." (3) Repeat several times, putting energy, life, and interest into the work. This exercise tends to reduce surplus fat, and also develops the chest muscles and chest capacity.

Exercise V. (1) Standing erect, extend the arms straight out from the shoulders, **in front of you, with fists clenched tightly.** (2) Then (bending the elbows as you make the movement) swiftly and vigorously bring back the fists to the shoulders. Keep the muscles tensed during both movements. (3) Repeat several times. Inhale during the first movement, and exhale during the second.

Exercise VI. (1) Lie prone upon the floor (face downward, tips of toes touching the floor), arms bent at the elbows and held close to the sides; hands bent at the wrist, with palms extended and pressed to the floor as if to support the body. Head raised slightly; body rigid; chest protruded. (2) Then **push your body upward**, using only your arms in the movement. (3) Then **lower your body** to the first position. (4) Repeat several times. Inhale the breath as you rise; and exhale as you sink down.

Full Breathing Exercise. You will find it also beneficial to practice Full Breathing several times each day; do not overdo this, but content yourself with a few deep-drawn breaths each time.

Sitting and Walking. You will find that the first three of the above stated exercises, if faithfully practiced, will tend to throw back your shoulders and push forward your chest or bust, without any special effort on your part. This will give you a correct, hygienic, and graceful sitting-position and walking-carriage. It will help you, however, if you will keep before your "mind's eye" the picture of the correct position and carriage aforesaid. Such a mental pattern will tend to subconsciously reproduce itself in your physical attitude and position.

Finally, once more let me remind you that this system of exercise is based upon the cooperation and coordination of Mind and Body—the Mental and the Physical. So therefore, pay equal attention to each phase of the exercise. In this way you obtain the full benefit, and the advantage of the natural balance between the two phases.

NEVER GIVE UP

"Look out, undaunted, upon the ashes of your hope; upon the wreck of what you have so faithfully built; and with unfaltering voice say: 'So let it be!—I will build again!'"

Lessons on "Light on the Path"

Yogi Ramacharaka

I have been asked to write for this journal a series of brief lessons upon the precepts conveyed in that masterpiece of Esoteric Doctrine known as "The Light on the Path." It has been urged that, although I have written on this same theme in one of my works published in book form, still there are many who have never read the book in question but who are readers of this magazine; and, also, that the presentation of the subject in simpler, briefer form would serve a good purpose. Accordingly, in this journal, for several months to come, I shall present to you the gist and spirit of the precepts of this wonderful little manual of Esoteric Doctrine, in which is voiced the spirit of some very old teachings.

To begin with, it will be found that the precepts and doctrine are presented in a form somewhat puzzling to the new student who is not familiar with its form of arrangement. There is always to be found in this arrangement and system the presentation of first one precept, and then its explanation, the following an expressed or implied "but," or "nevertheless"—the full precept thus consisting of a synthesis of the two apparently opposing statements. For example, the statements: "(1) Kill out ambition; (2) Kill out desire of life; (3) Kill out desire of comfort." These appear startling and perplexing, unless considered in connection with the following: "(4) Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." Between the first three precepts, and the fourth, the student should read the implied "but," or "nevertheless;" as otherwise the connection is lost and the full meaning unperceived. As we proceed, the precepts shall be presented to you in this grouping into pairs, or couplets.

The little manual, "Light on the Path," begins as follows:

"These rules are written for all disciples: Attend you to them.

"Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice may speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart."

"Before the eyes can see they must be incapable of tears." In this statement (preceding the numbered precepts) is conveyed a high esoteric truth. But those who fail to see beneath the surface of the words fail to understand the statement; in fact, many positively misunderstand and misinterpret it. The statement does not mean that one

should become hard-hearted, or lacking in sympathy or compassion, as some seem to understand by the words of the statement. Certainly the character of those far along The Path of Attainment should be enough to indicate the folly of such an interpretation.

The esoteric meaning of the statement is to be found in the teaching that when the student has progressed far enough to see that under, back of, and above the World of Relative Appearance there is to be found the Presence of the Absolute Reality; that the World of Relative Appearance is merely a Phantasmagoria, a Shadow-Show, a Phenomenal Aspect, back of which is to be found the Abiding Reality; that the Temporal is merely a distorted reflection upon the waters of Relativity, and not the Eternal Subject of which the reflection is but as an imperfect and distorted appearance—when he realizes fully this fundamental truth, then he can no longer weep over the Sorrows of Existence in the old way, for he perceives the Glorious Reality in place of the Deceptive Appearance. And, seeing this, he is able to smile, although it may be a smile through the tears which have preceded it.

The true esoteric student does not, however, fail to perceive, pity, and sympathize with the pain of the World of Appearances; on the contrary, he perceives these things even more plainly than do the persons whose eyes have not been cleared of the mist of Maya or Illusion. But, ever back of and under it all, he realizes the Eternal Presence of the Infinite Reality, and is able to understand and to realize the deeper meaning of this statement regarding the tears. The tears, which fill the eyes which are smarting from the contact with the acrid smoke of Illusion, are wiped away and disappear when the Wind of Truth sweeps away the bitter, biting smoke which has half-blinded the eyes.

Just as one may pity and sympathize with the sorrows and troubles of the little child, and may even feel the unbidden tears arising in response thereto; and yet is able to see and realize the unreality of those childish troubles, perplexities, disappointments, and heart burnings; so is the student of Truth able to see the true nature of the pains, troubles, perplexities, disappointments, and heart burnings of Life (his own, as well as those of others), and, while perhaps feeling tearful on one plane of understanding, may still present a smiling, and untroubled countenance on the higher plane.

An understanding of the above dual-manifestation of feeling and experience will enable one to comprehend and understand the inner meaning of this statement, viz.: "Before the eyes can see they must be incapable of tears." One who carries his tears to the higher planes of understanding, cannot see clearly the Truth there present. The clear

spiritual vision is possible only to those whose eyes have been cleared of the tears caused by the bitter smoke of Maya or Illusion.

"Before the ear can hear it must have lost its sensitiveness." This statement is akin to the one preceding it. Before the ear can hope to hear the Song of Life—the Message of Truth—it must have lost its sensitiveness to the unpleasant sounds of the World of Appearance which have disturbed and bewildered it before. It must become immune to the tales and recitals of the pain and sorrow, the petty backbitings, "slurs," cruel gossip, unjust and unkind criticism, and other characteristic incidents of the Relative Life. Not only must it understand, and reconcile the sorrowful tales and stories with the Eternal Truth, but it must also become able to withstand the pin-pricks and savage attacks regarding oneself, one's motives, one's aims, which pour into the ear from all sides. When the ear loses its sensitiveness to inharmony, injustice to oneself, meanness, backbiting, gossip, cruel accusations and unworthy intimations, then does it become prepared to hear the Song of Life, the Message of Truth.

Did you ever sit listening to a great orchestra, the ear filled with a Niagara of sound which at first overwhelmed you, until gradually and almost unconsciously there stole over you a consciousness of some one particular sweet instrument among all the rest. If so, you realized that by listening to that one sweet instrument you were able to inhibit and shut out of your consciousness all the rest of the sound of the orchestra, or at least, all that did not directly harmonize with the one vibrant strain which was filling your soul. If you have ever experienced this, you will be able to understand, at least in part, what is meant by this statement: "Before the ear can hear it must have lost its sensitiveness."

"Before the voice can speak in the presence of the Masters it must have lost the power to wound." This statement is also one which is frequently misinterpreted. One frequently hears it referred to as indicating that one should refrain from all telling of the Truth which is likely to cause dissatisfaction, loss of mental comfort, or loss of self-satisfaction on the part of the hearer. This is an erroneous interpretation. Frequently the teaching of the Truth does wound the self-satisfaction and smug complacency of the hearer; and, indeed, in many cases it is found necessary to so disturb the surface soil of the mind, in order to place therein the seed of Truth. But in such cases, the wound is only superficial; and, after a time, the person comes to the realization of the fact that there was no real wound at all. But even here there is a subtle distinction which should not be lost sight of. I refer to the difference between the presentation of Truth which is asked and called for by the person, on the one hand, and the presentation

which is forced upon the person, unasked and unwanted, on the other hand. The first is the true method; the second the false one. Heed you this!

No real spiritual wound is ever made by a statement of Truth or Duty, made in response to real causes, providing that the mental attitude of the person making the statement is not that of "self righteousness," "holier than thou," or the conceit of assumed authority. The surface wound may arise, it is true, even where the mental attitude and spiritual motive are as they should be; but the wound never penetrates the plane of the deeper understanding, in such cases. There are persons who "can say anything to you" without hurting your feelings, or causing resentment, as we know; while, on the other hand, there are persons who arouse resentment even when they utter the most trifling words of admonition and advice. The difference arises from the mental attitude and spiritual understanding, in such cases.

I do not think it necessary to emphasize the fact that the voice which deliberately strives to wound, by malicious words, unkind statements, envious expressions, or cruel and hateful phrases—the voice which is the outward expression of a soul which hates, bears malice, is envious or jealous, revengeful or tyrannical—such a voice can never "speak in the presence of the Masters," until the soul of which it is the outward expression has learned the lesson and has had the dross of hate and malice, revenge and jealousy, burned out of its being. And, this not merely because of the unrighteous nature of such manifestations and actions, but also because such manifestations and actions are impossible to one who has grasped the Message of Truth, and has assimilated its principles.

"Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart." Here is another statement requiring careful interpretation, and one which is frequently misinterpreted. The spirit of the statement is not found in the idea that pain and suffering are necessarily blessings; or that pain and torture are pleasing to the Supreme Being. These ideas of the beauty of pain, and the blessing of suffering, belong to the pseudo-theology of all lands and peoples, but find no place in the true esoteric teaching. The perverted idea has given rise to self-torture, and forms of asceticism which are abnormal and unwholesome. There is no beauty or blessing in pain and suffering, as such. Pain and suffering are merely the attendants of certain forms of spiritual advancement—not the causes thereof.

The statement before us does not teach the desirability of pain and suffering—but rather indicates that pain and suffering are incidents of the progress along certain early stages of the Path. There

are such things as "spiritual labor-pains," which accompany the birth of the soul into higher planes and phases of Life. The tearing away of the old sheaths, the casting off of old branches, the shedding of old leaves—all these cause pain and distress. When the eyes of the spirit become clearer, and are able to see distinctly, there often comes a perception of many incidents of the apparent injustice, the misery, the suffering, the futility, and folly, and the uselessness of many things of phenomenal life which before have not been perceived or noticed. Before the soul is able to see and understand these things in their true relation, the pain and suffering of it all becomes nearly unbearable. The soul undergoes its Dark Night in its Garden of Gethsemane. It even undergoes its stage of Crucifixion, in which it cries aloud: "My God! why hast thou forsaken me?" It even undergoes its burial and descent into Hell, before it arises and ascends into the Heaven of Spiritual Understanding. All these things cause the feet of the soul to be "washed in the blood of the heart."

Before there come unto the soul the first glimpses of the Truth of the Eternal Oneness, there comes a subordinate stage or state in which the Oneness seems to consist merely of the close relationship of the separate souls in the World of Appearance. In this stage comes that frightful consciousness of the World Pain, the Common Suffering of the Race. The spiritual and mental filaments uniting one soul with many souls become charged with messages of distress and suffering, of pain and misery; and the soul suffers the torment of Hell, indeed. Having cast off the illusions of the old selfish consciousness, and not having as yet attained the new consciousness of the Real Self the soul dwells (as it were) between the two worlds of consciousness, suspended, like Mohammed's coffin, between Heaven and Earth. Then does the heart bleed, and the feet of the soul become bathed in the blood of the heart.

By "the heart" is here meant the emotional nature of the person—that phase of his being which is the seat of feeling, joy, suffering, happiness, pain, and all similar phases and instances of his emotional experience. In all languages is found this distinction between the "heart" (or "feeling"), and the "head," (or "thinking"). When "the heart bleeds," the emotional nature is torn with pain and suffering. The person who "lives in his head" does not suffer from the wounds of the heart. The activities of the heart, while very well in themselves, should never be allowed to master us; they should be balanced by the activities of the head. When the eyes of understanding become clear, then the ear loses its sensitiveness to certain sounds, the voice loses its power to wound, and the heart ceases to bleed. Blessed is that one who has reached such stage.

The Cultivation of Attention

By William Walker Atkinson

In concluding my paper in the May number of this magazine, I said: "Perception may be developed, quickened, and extended by practice and thought, aided by a determined will. Such development depends largely upon the Cultivation of Attention." Let us, then, in this paper ascertain just what is the nature and character of Attention; and endeavor to acquaint ourselves with the principles of its cultivation, development and application.

The term "Attention" is derived from the Latin term *attendere*, meaning "to stretch or bend toward;" the original implication being that in the act of Attention one's mind was extended, stretched, or bent toward the object of Attention, in a manner similar to the extension, bending, or stretching forward of one's neck when one wishes to see or to hear more effectively. When we "**attend**" to a thing, we turn our thought or mind toward it by a positive act of the will; in many cases also making a positive effort to **hold** the thought or mind on the thing.

Attention is "the act of attending." It is defined as: "The application of the mind to any object of sense, representation, or thought; the concentration of the mind on any object of sense, or on any mental conception." The technical definition is: "Intelligent consciousness voluntarily applied; consciousness concentrated in order to intellectually conquer a particular object; the positive act of concentrating consciousness."

Sir William Hamilton well says: "Attention is Consciousness, and something more. It is consciousness voluntarily applied to some determinate object. **It is Consciousness concentrated.**" And in this statement is to be found the explanation of the office of Attention, i. e., **the office of concentrating, focusing, or centering the mind to a point.** And what phase of the mind is it that is concentrated, focused or centered to a point? **The Perceptive Power of the Mind—Perception**—which we considered in last month's paper.

And here is an interesting and important point: Attention is not an enlargement or increase in Consciousness, but rather a narrowing, condensing, limiting of Consciousness. The act of Attention may be said to consist of three phases, viz.: (1) the earnest **fixing** of Perception upon some particular object; (2) the persistent **holding** of Perception upon that object; and (3) the determined **shutting out** of Perception of other objects striving to be perceived—the degree of concentration being the measure of the "shutting out" of the other objects.

It is an axiom of psychology that the degree of concentration or attention is proportionate to the smallness of the field upon which it is directed. That is to say, the fewer the objects we "pay attention to" at one time, the greater the degree of Attention they will receive: the greater the number, the less the degree. If we concentrate upon a single, simple thing, our perceptive impressions concerning it will be quite distinct, intense, vivid and clear. The increase of the number or degree of complexity of the object results in less clear, less distinct, less intense impressions—unless we attend to it in detail, by mentally breaking it up into small parts, which also proves the rule.

The importance of Attention in the work of thought and thinking is indicated by the following quotation from Hamilton: "Attention is to Consciousness what the contraction of the pupil is to Sight; or to the eye of the mind what the microscope or telescope is to the bodily eye. * * * But whatever be its relation to the special faculties, Attention doubles all their efficiency, and affords them a power of which they would otherwise be destitute. It is, in fact, the primary condition of their activity."

When one's attention is not directed toward anything in particular, or at least not so directed with any marked degree of concentration, all manner of sights and sounds are at least dimly perceived by him in consciousness. But let something attract his attention, because of his interest in it or because of some unusual quality connected with it, and all the other sights and sounds become dimmed and less intense; and if sufficient Attention be paid to the particular object awakening and holding it, the person will become practically oblivious to all other impressions striving to awaken Attention.

We need but little proof of the above statement, for our common experience supplies sufficient evidence thereof. How many times when we have been so "wrapped up" in a book, picture, tale, or piece of music, we have failed to hear or to see anything else? The rapt Attention of a pair or lovers, mutually directed one to the other, causes them to become oblivious of sounds and sights which ordinarily would attract their Attention at once—the World is shut out to them. I remember once seeing a picture representing a pair of lovers, clasped in each other's arms, gazing rapturously into each other's eyes, and perfectly unconscious of the presence of the firemen who had broken into the house, bearing with them a line of hose with which to put out the fire of which the lovers were likewise in ignorance—this picture well illustrated the fact that "Attention limits the field of Consciousness."

The degree of the power of Attention manifested by individuals varies greatly. The degree of Attention at one's command is held to determine the capacity of the individual for the acquirement of knowledge. By some authorities, the highly developed power of Voluntary

Attention has been held to be the distinguishing mark of Genius. By "Voluntary Attention" is meant Attention directed and held on an object by the power of the will. Involuntary Attention is the "passing notice" manifested by children, simple adults, and by the lower animals. Voluntary Attention is an acquired faculty or habit, and marks the student, the truly cultured person, the men and women whose work "counts" in all fields of human activity. Involuntary Attention is accompanied by little or no effort or sense of effort; while Voluntary Attention requires more or less effort, and is accompanied by a sense of "work" and fatigue. "Training of the Voluntary Attention is the first step in mental development."

The secret of the Cultivation of the Attention is of course **PRACTICE, USE, and HABIT**. By constant practice in "paying attention" to things under the process of consideration, and by using the Attention in one's studies, the habit of Attention is gradually established, and thereafter becomes "second nature." Begin to **TAKE NOTICE** of things. Establish the habit of **EXAMINING** things for the purpose of seeing of what they are composed, their special characteristics, etc. In short, begin to really **THINK** about them. And by so doing you will gradually develop and cultivate your Power of Attention.

The great incentive to Attention is **Interest**. The greater the Interest a thing has for us, the greater the degree of Attention do we bestow upon that thing. And here is the correlative fact, which is most important to those who wish to cultivate Attention, viz.: **The greater the Attention bestowed upon a thing, the greater Interest is awakened by that thing.** So, you see, here we have an endless chain of Interest-Attention, and Attention-Interest! Begin by paying Attention to an uninteresting object, and before long you will create an Interest in it; this Interest will attract more Attention, and this Attention will produce more Interest; and so on, and so on. If you catch the full meaning of the preceding sentence, you will have grasped the Secret of the Cultivation of the Power of Attention. Read it over again to make sure.

In this connection, I ask you to read carefully the following statement of the Laws of Attention made by Professor Reuben Post Halleck, a very practical writer on the subject of psychology. He states these Laws of Attention as follows:

- (1) Attention will not attach itself to uninteresting things.
- (2) Attention will soon decline in vigor, (a) if the stimulus is unvarying, or (b) if some new attribute is not discovered in the object.
- (3) Attention cannot remain constant in the same direction for a long period, because (a) the nervous apparatus of the senses soon tire under the strain of continuous attention toward any one object, and consequently respond with less vigor; (b) the same is true of

brain-cells. To prove the truth of this, one has only to focus the eye continuously on one object, or to keep the Attention fixed on the same phase of the subject.

(4) When one kind of Attention is exhausted, we may rest ourselves in two ways: (a) by giving ourselves up to the play of reflex attention, or (b) directing our voluntary attention into a new channel. The amount of fatigue must determine which is better. [By "reflex attention" this authority means that which has been spoken of as "Involuntary Attention" in this paper—the kind of Attention which requires no effort on our part.]

(5) Attention too continuously centered upon the same unvarying sensation, or upon any unchanging object, has been proved by experiment to tend to induce either the hypnotic state or a comatose condition.

In the first of the above stated Laws of Attention, we see that we must make an object **interesting** before we can fasten much Attention upon it. This may be done, as we have seen, by developing Interest in the object by means of examination, analysis, study, and the discovery of interesting characteristics (heretofore unsuspected) in it.

In the second law, we see that if our Attention becomes tired or exhausted, it may be renewed by viewing the object from a new angle, or by discovering some new features of interest in it.

In the third law, we see that there are physical reasons which prevent the Attention remaining concentrated on the same thing for more than a limited period. The remedy consists in breaking the thing up into portions, and considering these portions in detail; this plan really presents the Attention with a procession of different objects, and varies the stimulus and the special physical factors employed.

In the fourth law, we see that we may relieve fatigued Attention by either relaxing our concentrated Voluntary Attention, and allowing the mind to play with the objects presented by Involuntary Attention; or else by changing our point of view, or angle of mental vision, or by directing the Attention along a new channel of interest. Change of direction of Attention often is the best possible rest for the tired mind.

In the fifth law we see illustrated the danger of abnormal mental states, or of abnormal manifestation of even normal mental activities. Remember the axiom, "Nothing too much!"

"What will you have?" said the gods to man.

"Take it, and pay for it!"

—Ancient Hindu Proverb.

The Names and Numbers of our President

By Clifford W. Cheasley

7	9	6	—	22	—	(4) IDEALITY
Thomas	Woodrow	Wilson				
286411	5664965	593165				
22	5	11	—	11	—	(2) EXPRESSION

In dealing as fully as space will allow with a delineation of President Wilson's name according to the science of Numerology, the first point to which the attention of the reader is drawn is the fact of the 4 arrived at by 22 being the number of the Ideality and 2 arrived at by 11 being the Expression number.

These two numbers appearing in this relationship in the one name is very rare especially when as in the present instance even the 11 is obtained from the addition of individual name digits of 22, 5, 11 respectively.

The Ideality of a name is found by the consideration of the numbers applicable to its vowels and when found denotes what the individual really is, what he desires, what he feels, what he knows, as distinct from what he appears to be to others, how he expresses himself, or what he is beginning to include from his experiences.

In the name before us, the 22 appearing in this position enables us to know that Mr. Wilson has always been able to foster big conceptions, many of them way beyond the vision of the race man and always beyond his own possibility at the moment and also the desire to express these conceptions through methods which show a combination of inspiration, idealism and sane practicality. He is not always able to accomplish the last named desire because the number 22 is not duplicated, at least strongly, in his Expression numbers, but is displaced here by the truly idealistic one of 11 which is dramatic, enthusiastic,—inspiring, but never practical.

It is this difference between the inner and the outer vibrations of our President that has led the masses to regard him often as a visionary capable of every little practical, mental reasoning, whereas he will share with many of his more intimate associates, the knowledge of the falsity of this opinion and is quite aware of a practical, forceful, mental and reasoning power which is deeper down in his character and which really dictates all his expressions although unable to consistently control or limit the form which these shall take.

The Ideality of this name reveals a man who is at heart a humanitarian, a philanthropist and arbitrator with the desire to express these principles only through means that would make them of the greatest immediate usefulness to those to whom they were directed.

There is also a closer understanding of the term, "co-operation" than many individuals have who are actually expressing the principle and this fact makes it possible for the President to feel in sympathy with any co-operative movement for collective or individual benefit which is presented to him and is the reason why he will always be able to give inspired solutions in these matters although finding it rather difficult to express the principle in relation with his own personal life and work.

A United States of Europe is not too big a vision for such a vibration to plan for or even to actually achieve with or without the help of others, especially if the individual possessing it is living in full recognition of his power.

Although his inner nature is not that of the business man, it has within it a very good consciousness of material values and of how to manipulate, direct and control upon the material plane; indeed sufficient of this quality to make it entirely unnecessary to look outside for assistance in commercial and material difficulties.

He is seen not to be easily moved by emotional forces outside of himself and can demonstrate the law of the 22—the power of standing still in firmness and patience, albeit a little stubbornly, in the face of a great deal of excitement, especially when individual principles are in question.

There is however as another part of this inner nature one emotional quality, the 9, which can be roused especially through the suffering of others, the loss of life and the practice of inhumanity and injustice which may be expressed by those of "transcendent power possessed." As this trait is only one-third of the whole Ideality however he is more inclined to act as a peacemaker and an arbitrator than as a disturbing element and he should intensify this co-operative, patience side of his nature at all times, for his own happiness and success will depend largely upon whether he has the principle of peace securely and confidently included in his deeper nature to always permit him to take a divinely-human rather than a human stand in relation to the affairs of his personal life and administration and thus keep away the negative forces of excitability, condemnation and despondency.

When we find that the inner Ideality number of the United States of America herself is 9, standing for emotion, impulse, etc., we can understand the great usefulness which Mr. Wilson with his calmer, more peaceful Ideality of 22 has filled in the life and unfoldment of the nation, withstanding the emotional pressure of the more human ele-

ment of public opinion until the point when it was not humanely possible to do so any longer.

There is another trait seen in his Ideality, the number 7 and this causes a dislike at times of freer association with others and a little diffidence about expression, especially in public. This number has two further important effects, (1) causing him to misunderstand many of the individuals and situations which have come around him and to incite him to speech when it had been better for him to be silent and to be silent when he had better have expressed himself for the complete harmony of his own life and the understanding and satisfaction of many with whom he was in association. (2) To make him draw off by himself in times of personal trouble and all great difficulty.

The next point to be considered in the analysis of this name is the Expression vibration of 11, which as I have pointed out is arrived at by the individual name digits of 22-5-11, which of themselves have a special significance which we cannot go into here.

The highest purpose of this number 11 is to develop the individual expression in relation with every-day life to the point of a positive revelation of higher ideals. It is this number that denotes the born teacher or revelator, but not always does it denote the power to express the revelation in practical terms or actions.

With this Expression Mr. Wilson has one great principle to remember and this is to contact every situation of life, however heavy or depressing, with the idea of elevating only the highest and the best in every individual and condition and when this attitude has been made, never to compromise but while being diplomatic, tactful and showing always the willingness to co-operate, allow everything to adjust to his own standard.

In his contact with other individuals he will have to guard against excessive dominance and the tendency to be exacting and to remember always that he has a very high ideal of what his own and other people's expression should be, indeed such an high ideal that it is difficult and often practically impossible for the average individual to conform to it.

Resting upon the strength of this Expression vibration as a whole, there is a power to direct, organize and control. There might easily be at times a little more attention to details but his desire and attempts to do everything "big" will naturally link him with a good deal of individual responsibility and will force him to be the general of any camp in which he may find himself, without any time or opportunity to attend to the smaller essentials.

The fact of his numbers being those which indicate what is known as a "free soul" having freedom of understanding and expression in

every material situation accounts for two facts—1, that he is quite unable to have anyone immediately associated with him who has too strong an individuality or who is himself a leader. 2, that he unconsciously takes hold of all big situations, weighs them and decides their solution before asking the opinion of other people.

Both of these peculiarities help to make his office more an individual one and to put upon his own shoulders more than the usual amount of responsibility.

Both the numbers 11 and 22 have been proved to affect the nervous system of the individual expressing through them and the continued physical strain of this individual administration must wear upon Mr. Wilson tremendously and undoubtedly constitutes a danger to his health and sanity. A man with more limited numbers would be able to share his responsibilities with others or at many times would be unaffected by them because of his inability to appreciate fully his obligations.

When it is considered that the foregoing remarks have been compiled simply by dealing with four out of the 25 numbers in this name and that the other numbers which reveal the vibrations of the birth date have not even been touched upon, the reader should be able to gain a very clear insight into the steps which Numerology has made toward the complete and scientific interpretation of character and life and also a sense of what a fund of useful information an individual can obtain from the application of the science not alone to four, but to every number of his name and birth date.

THE WISDOM OF THE STOIC

All things may be classified as follows: (1) those controllable by our will; and (2) those uncontrollable by our will. Those which are controllable may properly become the objects of our aversion or desire. Those which are uncontrollable are nothing to us, and we may as well accept them with acquiescence, or at least with toleration. All success comes from obedience to this simple rule; all failure from a disregard of it. Do not waste energy in trying to control the uncontrollable, or in gnawing the file of Fact; but, on the other hand, do not neglect to do that which is in your power to do.—Epictetus.

Manifestations

By Arthur Gould

Manifestations are received through the subconscious faculty and it depends upon this faculty whether manifestations are possible. It is admitted by the great teachers when more people develop this faculty, then more evidence will be forthcoming on this subject. Once the subconscious eyes are opened, everything in the universe can be seen with absolute clearness.

If a large portion of the people would study this subject for only a year, most of the mysteries of life would soon be solved.

Manifestations at present have to come through the mediums' subconscious faculties. When they are in this state they are in a trance and their conscious minds are not aware of what is being received. The medium's voice is used to deliver the message and it sounds natural. The ordinary mind loses control and becomes a blank. But the person for whom the communication is intended receives this or witnesses the vision.

The investigation of this subject means a great deal to every living person and everyone should lend a helping hand in investigating all the evidence that is forthcoming.

There is plenty of evidence to prove that the soul does leave the body. If you are not convinced beyond a doubt read the book entitled "Psychical and Supernormal Phenomena." After reading this wonderful illuminating work you will be converted absolutely to the belief in the fact that there is a spirit in the human body, which leaves it at death.

The dividing line between the psychic and the physical is becoming thinner, there is no doubt. If this was not true the physical would not be receiving the evidence it is through the senses. A vision has to be seen through the sense of sight.

The psychical world has its own methods of speech and for very good reasons these are not understood by any of the five senses.

Occasionally a few thoughts and transactions break through, and are understood which proves we are developing another higher sense. If you should talk over the telephone to a friend a thousand miles away, and in a few minutes he should appear before you, you would be startled. But if this became an ordinary occurrence you should no longer be alarmed.

Before proceeding further I will explain the nature of the laws that are to claim our attention. There is a physical world and a psy-

chic world. There is plenty of evidence to prove that there is a psychic world without any doubt, so we will not attempt to cite further proof.

Manifestations of the psychic world usually appear as visions, and that has led to the belief that the psychic is ethereal. There has been established without any doubt that there is such a power as telepathy. No person that has really studied the subject can any longer deny this. When hard-headed, practical men of science have undertaken to prove that telepathy was not a fact and have ended up by believing it was, we must be ready to admit it is.

There are two classes of telepathy. It is physical when it pertains only to the physical. It is psychic when it reveals facts connected with the psychic life.

Both kinds of telepathy can be cultivated, but it requires effort to interpret psychic thoughts into physical words. A wise power has placed a barrier so that destiny might not be known in advance of its fulfillment.

Through telepathy we receive glimpses of the psychic world. It has a wonderful future. It can be developed there is no longer doubt. It furnishes us with plenty of proof of the reality of the psychic world.

The Unseen Powers. The ignorant and diseased mind is very fearful of spirits and the brain is capable of creating anything it fears. The intelligent, healthy mind has no morbid thoughts. To it all things are clean. My next step will be to attempt to destroy superstition.

Let us examine the unseen powers and influences that surround life. There is a living God whose presence fills the universe. We will admit this is true. No one can make a study of psychic philosophy and not realize the existence of a living, ever-present Supreme Being. There has always been a psychic longing, within the human breast, ever since the world began, and that which is ever longed for, and hoped for, exists somewhere.

There has never been a race of people since the world began who did not believe in a place of abode after death. As the race increased in intelligence, a higher conception of this place arose. It is easy to judge the character of a person by hearing him state his views of the hereafter.

Every religion of today arose from the question, "What becomes of our loved ones when they die"? The normal, healthy person desires to live, dreads death, and hopes for a continued existence. The religion that best satisfies these desires is the best liked.

Conscience is one of the unseen powers. It never lies, but some time it is misinterpreted. Conscience is that "something" which makes

a man stop before he commits a crime and realize that there is a God that sees him and whom he will have to answer to if he does wrong.

When men or women do things that are prohibited in the code of upright life, without a feeling that they are doing wrong, they have silenced their conscience for the time being.

A true definition of conscience is that it is the highest ethical instinct in the human heart seeking a code that will compel each individual to stop before he commits crime. It keeps him conscious of the ever present Eye of the Creator, looking down into his heart and keeps him away from temptation and gives him a clear passage to another world if death were to come unannounced.

Next month, *The Unseen Powers* will be continued.

UNDERNEATH AND AFTER ALL

By Edward Carpenter

There is no peace except where I AM, saith the Lord.
Though you have health—that which is called health—yet without Me
it is only the fair covering of disease;
Though you have love, yet if I be not between and around the lovers,
is their love only torment and unrest;
Though you have wealth and friends and home—all these shall come
and go—there is nothing stable or secure, which shall not be
taken away;
But I alone remain—I do not change.

As space spreads everywhere, and all things move and change within
it, but it moves not nor changes,
So I AM the space within the soul, of which the space without is but
the similitude and mental image;
Comest thou to inhabit me, thou hast the entrance to all life—death
shall no longer divide thee from what thou lovest.
I AM the sun that shines upon all creatures from within—gazest thou
upon me thou shalt be filled with joy eternal.

Be not deceived. Soon this outer world shall drop off—thou shalt
slough it away as a man sloughs his mortal body.
Learn even now to spread thy wings in that other world—to swim in
the ocean, my child, of Me and my love.
[Ah! have I not taught thee by the semblances of this outer world, by
its alienations and deaths and mortal sufferings—all for this?
For joy, ah! joy unutterable!]

The Sheep and the Goats

By William Walker Atkinson

I suppose that it is rebel spirit within my soul that causes the trouble, but, at any rate, every once in a while a wave of righteous indignation sweeps over me when I hear or think of that parable of the Sheep and the Goats, as commonly expounded from the pulpit.

Perhaps my feeling is made more acute by my vivid recollection of a certain old parson, "under whom" I was compelled to "sit" when I was a boy. This good old fossil was prone to bring up this parable in almost every sermon he preached to us—it seemed to fascinate him. I can see him now, with his "spees" resting on the tip of his nose, his big owl-eyes blinking down upon us through the big glasses, his thin pursed-up lips mincing out the words as a meat-slicer shaves off the meat in thin layers, his fist banging the pulpit in rhythmic measure, and his blatant imitation of "the Bishop's voice" descending upon us like unto the bellow of a lusty bull-calf. His picture of the beloved Sheep being gently guided to the right-hand side, and of the accursed Goats being shunted to the left-hand side—this was a work of art, believe me!

Why, when that old parson would utter the words "**the sheep**," his voice would take on a caressing tone—one could tell how dear were those sheep to him. And, when he would say "**the goats**" one could tell how much he loathed them, noting the tones of contemptuous disdain in which he voiced their family name. One could tell that he thought that the sheep were quite worthy and "proper" creatures, with their meek, gentle, obedient habits of life; and that he considered the goats to be stiff-necked, stubborn, ungodly sort of beasts utterly unworthy of dwelling in the same field with his dearly beloved sheep. Indeed, to my somewhat vivid youthful imagination, it seemed to me that when he was preaching to, or of, the "miserable sinners, worthy only of everlasting punishment in the fiery lake," he pictured them as a herd of goats, with hoofs and horns like their father, the Devil. And when he spoke of his "dearly bee-lov-ed" flock, he seemed to form a mental picture of them as a flock of nice, gentle, obedient, fat, woolly sheep (particularly the ewe-lambs of the flock; for he seemed to regard the old rams as far too near to the goat-tribe).

But the effect upon me, even in those days of my callow youth, was not just what the good "reverend" would have liked. Instead of delightful creatures, his **sheep** seemed to me like stupid, credulous,

unthinking dumb brutes, who always required a leader and a guide, and who lacked initiative and independence. I could always see them following after some good old bellwether like himself; or else, one by one, jumping over the place where a fence-rail had once been, just because some old ram had started the habit. And, likewise, his goats always seemed to me to be self-respecting, independent, self-starting, self-steering animals—animals who wouldn't stand too much familiarity, and who wouldn't allow undue liberties to be taken with them. I always remembered that I had frequently seen a flock of sheep trotting along after some self-respecting, efficient, and capable goat who had been chosen as their leader because they (the sheep) knew no other law than "follow my leader." The "sheep" idea never appealed to me—but I always felt a fellow-feeling for the goats. I actually sometimes even indulged in the almost blasphemous thought that I would rather be shunted off with the goats, than to be herded up with the sheep.

And, to this day, whenever I think of this thing, I find that I still entertain my same old preference for the goats. I feel that when the day comes when "the sheep shall be gathered together," and "the goats shall be set aside" (as the old parson used to say), that it will be "**me** for the goats." I can never see a congregation, or assemblage of a certain kind of persons without mentally comparing them to a flock of fat, stupid sheep. And I never see an assemblage of independent thinkers, advanced thinkers, **real** thinkers, but that I sez to myself, sez I, "Isn't this a fine bunch of goats?" All this is heretical, I know, my friends—but I can't help it; and, to tell the truth, I don't want to help it.

I don't want to be a Sheep, even though the sheep may be righteous, virtuous, saved, and of the elect. I'd rather be a Goat, even though the goats have cloven hoofs and wear horns! At least a Goat is **Something**—a real entity and an individual; while a Sheep is a **nothing**, and lacks every trace of individuality.

Oh, yes; the sheep may be given the rich, green pastures in which to dwell—while they are being fattened for the butcher, or tended carefully for the wool-shearer. But I'd rather be a goat, picking up my living from the shrubbery on the mountain-side, as I climb the heights.

The most pathetic sight in the world of animal-life is that of a "domesticated," goat, who brought to the city still refuses to be crushed in spirit, and shows his defiance of the regular Institution by rebelliously munching tin-cans, and circus-posters, rather than to be "respectable" and orthodox and to eat contentedly the garbage given to him by his owners. Alas! how many human goats are compelled to seek the tin-cans and circus-posters, rather than to eat the mental

and spiritual garbage fed to them. The goat is a wild thing, and though he degenerates by being "domesticated," he nevertheless refuses to fall in line, and shows his contrariness and "natural cussedness" by hunting the tin-cans in the alley or the circus-posters on the bill-boards.

No, I take that back—there is something still more pathetic than this. The sheep present a sorrier spectacle. Fattened, merely that they may become good mutton-chops, and roast-lamb with mint sauce; tended carefully, merely that they may grow good wool for the shearers; are they not to be pitied? The reason that they are so admired and praised, is because they are so useful to their owners. They are valued because they are like the good Bossy-Cow of whom Gellert Burgess sings the little ditty—ever hear it? It goes like this:

"The Bossy-Cow is very kind,
And good to us, I think.
She's full of beefsteaks, you will find;
And gives us milk to drink."

No wonder that to the preachers, and the parsons, and the politicians, the **SHEEP** is the symbol of a righteous public? For does not the sheep furnish the wool, and the chops, and the mutton, and the leg-o'-lamb, and many other good things? And he is so **meek, gentle, docile, and obedient**, the dear creature; he goes where he is led or driven. A good fat sheep-like public is the ideal par excellence of the Priest, Politician, and "Divine Right" Monarch. A goat-like public is rebellious, stubborn, self-reliant, and unwilling to be led or driven like a flock of sheep. All the reforms, revolutions, and uprisings against Priestcraft, Kingcraft, Political Corruption, and "Divine Right" impertinence, have been started by and led by the Goats—**never by the Sheep!** Ofttimes the Sheep will flock after the Goats in such movements, but sooner or later they are again beguiled by the voice of Authority and the Institution, and so return to the sheep-like ways of living, and once more bare their throats to the knife of the butcher and their backs to the shears of the shearer—they follow their instinct to jump over an imaginary fence-rail because some one did the same thing ages before, and they get ready to follow the old bellwethers so kindly furnished by their masters and owners. This, because such is the established custom and "proper caper" for all good, respectable, orthodox sheep to do in their regular "walk in life to which they have been called," etc. Just as the leopard cannot change his spots, so the sheep apparently cannot change his mutton-headedness, docility, and lack of individual initiative.

Therefore, dearly bee-lov-ed, be ye not as the Sheep which are led to the slaughter and the shearing, and which follow meekly the pastoral shepherds into whose charge they have been committed. But

be ye rather even as the Goats which are converted not into "chops" and "legs" for the table of the masters (for, verily, they are too tough and stringy); neither are they shorn of their wool (for they have too much sense to grow woolly); nor do they follow meekly and with docility any authoritative bellwether placed in charge of them.

Blessed are the Goats, my brethren, for in the Day of Judgment they shall majestically wend their way into the Kingdom of Individuality; even while the Sheep bleat piteously around the walls thereof, but enter not—for lo! there shall be no bellwethers to lead them through the gate on that Day of Days when each must stand on his own feet and proceed according to his own nature. For in that Day only those with soul and spirit shall be admitted through the Gates—and the Sheep, having no souls that they can call their own and no spiritedness worth mentioning, they shall be sent back to the land of Experience, where they must wander to and fro until they find souls and evolve spiritedness. Thus endeth the first lesson.

FLOWERS FROM THE WAYSIDE

Plucked by "Eloise"

"Judge not; the workings of his brain
And of his heart, thou cans't not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield."

"De man dat tries to hide his light under a bushel", said Uncle Eben, 'generally ain't got light enough to take chances in a awdinary draft."

"The woman that maketh a good pudding in silence is better than she who makes a tart reply."

Uncle Eben: "De man dat gits mos' out o' life, is de one dat's willin' to jump in and he'p heave cotton while he's down to de dock waitin' for his ship to come in."

"Knowledge is proud that he knows so much; Wisdom is humble that he knows no more."

"It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness, when the way is dark,
That one should miss the road to heaven
For lack of light we might have given."

"'Willie,' said the grandmother, sorrowfully, 'every time you are naughty I get another gray hair.' 'Gee!' said Willie 'you must have been a terror; look at Grandpa!'"

"Some people are always grumbling because roses have thorns: I am thankful that thorns have roses."

"To forget a wrong, is the best revenge."

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

BACK ON THE MAIN ROAD AGAIN

When I undertook the editorial charge of this magazine on the first of February, 1916, and prepared for its launching, one of the first things to be considered was its field and scope, and then the selection of an appropriate name for it.

I talked over these things with the publishers, who had left practically the entire matter to me for the exercise of my own judgment. I said to them: "I want this magazine to have a broad field. I want it to include the greatest possible number of subjects which are engaging the attention of thinking people, and Seekers after the Truth. But we must draw the line of our endeavor somewhere—for we will not begin to have room enough to get in something about everything of which men and women are thinking along the lines of Progress—let us specialize on those particular subjects which may be stated as **'Practical Philosophy, Practical Psychology, and Practical Metaphysics.'** But as these terms may seem to be rather too vague, let us call the new magazine 'a Journal of The New Thought, Practical Psychology, Yogi Philosophy, Constructive Occultism, Metaphysical Healing, etc.,' these being the particular subjects with which I am most familiar." And this was agreed upon.

Then came up the matter of the name of the new magazine. Many names were suggested, but all seemed rather too closely associated with certain cults, sects, schools of thought, organizations, etc., by reason of their assumption and use by these bodies. I was inclined to favor the name "**New Thought**," that having been the name of the magazine which I had once edited, and which attained a circulation larger than any other magazine along these lines has ever reached, before that time and since (at one time it touched the 100,000 mark, including its news-stand sales).

But, upon second thought, I passed by the idea of using the name "New Thought" for the new magazine. I said: "I want to reach not only the New Thought people—those who apply that term to their philosophy—but also the great body of people who do not consider themselves 'New Thinkers' at all, but who either 'belong' to some other schools or organizations, or else refuse to 'belong' to anything

in the way of an organization or to 'call themselves' anything at all."

Then, I considered using the name "**Thought**" for the new magazine. But this seemed rather too general for the particular purpose. Finally, I said "Why, here is the name right before us," pointing to the letter-head of the publishers which bore their name, 'The Advanced Thought Publishing Company.' " "Here is the name," I said, '**Advanced Thought.**' Just the thing!" And so the baby was christened with the good name. And I, then and there, determined that the child should live up to its name—should be worthy of its name. Not only should it contain "**Thought**"—real sound, meaty, solid Thought—but also its Thought should be worthy of the name "**Advanced.**" According to the dictionary definition, the term "Advanced" means: "Situated in the van or front; being to the fore and front in progress of thought and ideas." And that was the ideal that I pictured in my Mind, viz.: **Thought that is progressive, and in the front rank of Mental and Spiritual Evolution.**

And, so, in our first number I stated my plans, ideas, and ideals. I was quite positive in stating my concept of what the magazine should be, and not be. Those of you who have been wise enough to keep together your back numbers, may see what I said on this score in the "Heart-to-Heart Talk" entitled "Looking Forward," in the March, 1916, number of the magazine. But as many of our readers have not been able to secure the said number, it having long been out of print, I may be pardoned for quoting briefly from that article. Among other things, I said in it:

"The new magazine should stand for the utmost broadness and liberality of basic principles, and its platform should be large enough to include all honest seekers after Truth—its tent wide enough to shelter all shades of interpretation of the One Truth. Nothing else will suit us. **We refuse to have the magazine represent any one sect, cult, or school.** We decline to allow any excluding line to be drawn around any segregated section of the great body of Truth Seekers. And, so, the Open Door of Metaphysical Truth shall be maintained in this magazine. There will be room for every honest thinker, and searcher after Truth, in its ranks of readers. * * * I trust that you will like its name, and that it will grow into a fuller and richer meaning to you as you become more and more familiar with the ideas and ideals for which it stands. You will notice that it is free of any suspicion of being tied to any one particular school of teaching or interpretation—it wears the 'tag' of no organization. You do not have to 'belong to' anything in order to be one of its readers. At the same time, you may 'belong to' anything, and still feel at home in its pages."

Regarding the part that "New Thought" should play in the management of the new magazine, I said in the same article: "What is known as 'The New Thought' will occupy a very prominent place in the pages of this new magazine. My own long association with the New Thought movement is a sufficient guarantee of my interest in all that pertains to New Thought in all of its phases. And when I say 'New Thought,' I mean the great big New Thought—not the limited New Thought of some of the would-be 'orthodox' good folks in the movement. Nor does a Statement of Truth have to be freshly coined today to make it good New Thought to me—some of the very best New Thought is as old as the race, and has been known and taught by the wise throughout the ages. I trust that I may always keep this magazine true to the best ideas, and ideals of The New Thought. But, friends, it's got to be the big, broad, generous New Thought—no little two-by-four New Thought will satisfy me."

Well, that was a good start, wasn't it? And I got the magazine moving along just those lines with considerable speed and power. But, then, a few months later, something began to happen. Looking back (as I did today) over the files of the magazine, I can see a gradual but quite steady increase in my use of the term "New Thought" in the sense of indicating my own work and the field of the magazine. I can see how the subtle drug of Auto-Suggestion got in its work on me. You see, it was like this: for many years I had used the term "New Thought" in conducting the magazine with which I was then connected, and in many of my earlier books (although my later work was practically free from the use or implication of the term, for I had moved out into a larger and broader field of thought and work); and when I again took up editorial work the old mental habit and custom asserted itself strongly. The old suggestive power of the term "New Thought" began to impose itself upon me, but so gradually that I did not realize it. And, accordingly, the magazine began to talk more and more as if it "belonged" to the New Thought exclusively.

The climax came at the time of the New Thought Congress. I had always kept out of these things before, for I instinctively realized their inevitable tendency toward institutionalism. But, as the Congress met in Chicago, I naturally was drawn into the current. And, I met some splendid men and women at the Congress—many of whom, like myself, were drawn in by the sense and feeling of Comradeship rather than by the urge of organization or institution. And, I began to believe that my old dreams about the New Thought were about to come true—that the term New Thought was really big enough and broad enough to include under its tent all the shades and phases of the general Progressive Philosophical and Metaphysical

Thought, the **BIG THOUGHT** of the Race. And so I fell into the trap; and thereafter began to use the term "The New Thought" as synonymous with the **BIG THOUGHT**. And I felt perfectly free to criticise those things in the New Thought movement which seemed to me reactionary tendencies, and backward steps. I felt justified in this, and it became a matter of principle with me.

But, alas, my dream was soon rudely dispelled. I began to receive letters of protest from various "regular" leaders and teachers in the New Thought—dogmatic Institutionalists with fixed ideas and cut-and-dried "Creeds" or "Statements of Principles"—who not only took me to task for "attacking the organization," or "assailing the institution," but also rebuked me for "daring to drag into New Thought" certain ideas, bits of philosophy and metaphysics, fragments of noble teachings, and other bits of Truth which happened to lie outside of their (the critics') own little two-by-four metaphysical sheep-pen.

At first, these things amused me immensely, for I thought that these expressions were merely those of that reactionary and "hide bound" element which is to be found in all great movements. But, after a bit, the truth of the matter began to penetrate even my obtuse understanding—I began to realize that I was dwelling in a New Thought "Fool's Paradise" of my own creation, which had no reality outside of my own imagination. I began to realize that I was "in de right church, but de wrong pew"—that I was like a stray, vulgar, rude goat, who had gotten herded up by mistake with a nice, smoothly-coated, respectable, righteously self-satisfied and smugly complacent flock of sheep! And, you know the rest of the story—my struggle in the corral, and my final breaking-loose from the restricting enclosure of the Institution!

My mistake consisted mainly in the illusion that the New Thought movement had grown into the realization of my old dreams about it—whereas it had really developed into an **Institution** which was becoming more closely "organized" every day. I dwelt in a beautiful Dreamland, rather than in a World of Things-as-They-Are in New Thought. No need of saying anything more about the two conceptions here—I have stated them fully in my talk about "The Tyranny of Terms" in the April, 1917, issue of this magazine. Read that talk over again, and you will appreciate my feelings.

Now, please don't tell me that I have "misconceived the spirit of the New Thought organization." I come in touch with hundreds of prominent New Thought folks every month—in person or through letters received by me from New Thinkers in all parts of the country—and I know just what I am talking about!

I am justified in claiming that New Thought, organized and institu-

tionalized as it is today (and it really is getting more and more so every day) is not the **BIG THOUGHT** any more, if indeed it ever was. It is now simply one of the many metaphysical and quasi-religious organizations, institutions, schools, cults, or sects—quite worthy in itself, but still only a **PART** of the **BIG THOUGHT**. As such, it shall receive careful attention and earnest consideration in the general field of the work of this magazine. But, most positively, the work of this magazine must not be measured by the test: "Is this consistent with New Thought?" or, "Is this orthodox or 'regular' New Thought?"

Neither this magazine, nor its editor, wears the yoke of the New Thought Institution, or of any other Institution. With much in New Thought we are in hearty sympathy; and we shall try to bring forward the points of our agreement, rather than of our disagreement, in our future references to New Thought.

Much that will appear in our pages will be "good New Thought," of the big, broad kind; while much else that shall so appear will have no more reference to or connection with New Thought than to or with Geometry or Woodworking. We shall follow the example of the "Unity" folk, in printing much good "New Thought stuff," without attaching the official brand or seal to it. Such belongs to "Advanced Thought" as truly as other phases or presentations of Truth belong to it. But this is not to be an **exclusively** New Thought Journal. There are no fences around us.

Finally, remember that I am not blaming anyone but myself for my "getting fooled" in the matter of mistaking New Thought for the **BIG THOUGHT**! I take all the blame. I simply made the mistake of putting "organized" New Thought to too strenuous a test, that's all—it couldn't live up to my ideal of it. It was like the Chameleon in the story: the pretty creature responded readily to several distinct colors, reflecting the characteristic hue when placed over each in turn; but one day it was placed over a corner of the border of a brilliant Persian rug—then the poor thing died of heart-failure, after trying in vain to reflect all of the varied hues of the rug at the same time! And so I found that the "organized" New Thought died (for me), because it was unable or unwilling to include within its expression all of the many hues of the brilliant pattern of the **BIG THOUGHT**! "Requiescat in pace," my vain illusion!

Smile not, O my good readers: it is no light thing to have one's fond and cherished Ideal to curl up and die on one's hands in this way. 'Deed it hain't!

Farewell, my Dream! My Dolly was stuffed with sawdust—but I loved her just the same. And I won't accept another in her place—not even one with a Bisque head and a French-kid body—for are not

all Dollies stuffed with "something," when you get acquainted with 'em?

* * * * *

And, so, we are right back at the point at which we started—but plus the experience. No danger of making a similar error again—the burnt child dreads the fire; and the singed cat becomes quite wary. Hereafter, we shall stick close to our knitting. Hereafter, we shall hold fast to the idea and ideal of the **BIG THOUGHT**, and shall be satisfied and contented with nothing less. But we are not going to Look Backward—our eyes are fixed on the Forward Trail. You shall not be served with a hash, or rehash, of this Exploded Bubble of Illusion with each month's magazine. We shall try hard to "**Forget It!**" and we ask that you try to do the same thing. "For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in the land."

Once more this magazine, and its editor, are on the Main Road, after their Little Journey on the Side-Track. The Main Road is wide and long; it travels over green valleys and rolling hills. Its scenery is satisfying; and cooling shade-trees dwell along its sides. So; Sing Ho! for the Main Road, the Broad Road—the **OPEN ROAD!** "We're bound once more on the Long Trail, the Out Trail, our Own Trail—we're forging ahead on the Big Trail, the Trail that is Always New!"

ONCE MORE A REMINDER

Once more I must remind the readers of this magazine that I am merely the Editor of this journal, and not the owner (or part owner) of the publishing business conducted by the publishers thereof. I have absolutely nothing to do with the management of the book publishing business of "The Advanced Thought Publishing Co." (the publishers and owners of this magazine). Therefore, there is only time lost, and unnecessary work necessitated, by writing to me, personally, in the matter of ordering books, etc., and in making inquiries regarding the same. Therefore, once more I ask you to render unto Caesar, etc.; for in this way you will receive better and prompter service, and everyone concerned will be happier. If you were to drop into this establishment on a busy day, you would see the reason for making this request.

—William Walker Atkinson.

WHY, INDEED?

"Why so hot? little man!" said the star to the excited individual who thought that everything was going to the dogs.

“Questions and Answers”

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being “set straight” on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

A DAUGHTER OF THE REPUBLIC

D. F. writes: “In the May number of your magazine, under ‘Chips from the Old Block,’ I read a fine definition of ‘New Thought’—one of the very best, I think, that I have ever read or heard. Then, on the opposite page, I was disappointed to find ‘the flag’ which now stands for ‘military organization,’ with a ‘battle hymn’ beneath it. The emblem is all right for those who believe in that kind of organization, but why bring God—the ‘spiritual essence’ and ‘principle of love’—into it? New Thought as I see it should have no part in the Old Thought of ‘wars and rumors of wars’—those who fight with the sword must perish with the sword.’ I had been proud to note that ‘Advanced Thought’ had not mentioned ‘war’ up until the May number. One can read enough of it in the ‘subsidized press,’ but really one expects something better from New Thought literature.”

I am sorry that this good lady, saw fit to write me this letter. And I think that as the days pass, with their rush of events vital to our people and country and the race, she will feel equally sorry when she sees her words staring at her in print. I have received a few (a very few, I am glad to say) other letters voicing sentiments somewhat akin to those expressed by this lady. I select this particular letter for answer, because it is more frankly open in its opposition than are any of the others. I shall, however, answer all of them at the same time, right here and now, for I do not purpose spoiling these pages by a continued argument of a subject which should be above and beyond argument at times like these.

In the first place, I, personally, am responsible for the reproduction of “the flag,” and glorious old “Battle Hymn of the Republic” in our May number. There is no taint of “subsidy” attached to it, I assure you. Nobody paid me for its publication—they didn’t need to! “The flag” means more to me than “military organization,” and it is “all right for those” who are opposed to “Militarism” as well as for those who are in favor of it—I think that I am fully justified in claiming this much for most of our “pacifist” brethren (those who are not inspired in their “pacifism” by any ulterior motives, at least). I have a few good, old-fashioned, war-hating Quaker friends,

in whom "the flag" is "all right," and who are engaged in that same work under the pretension that we are a great democracy, are "good." "

If there is any "internationalism of the good" going on in connection with the "Goodwill Bureau," I think that it will be found that the war is directed against "the flag" rather than in the name of the flag. The cause of the American people appearing to be "international" in support of "the flag" is the very appearance of war, and one which I believe to have absolutely no foundation in fact.

In the second place, the flag of War is as hostile to me as it can possibly be to the only who write that letter. I regard War as a relic of the days of barbarism, and as something at which our descendants will look back with amazement and contempt, just as we now look back on the days of "man's inhumanity to man" in other forms. The days of religious persecution and automatic burning. Moreover, I regard it as the supreme folly of the age, as something as futile and useless as to be unwilling of communication by an intelligent race. So much do I believe War that I think the war is justified in paying any price in order to abolish it once and for all, and I believe that the entrance of this country into this War is a step in the direction of Universal Peace in the future. I am indifferent to the men who usually say, "I am a Pacifist; I believe in Peace at any price, even at the price of War." If this is not a War Against Militarism and Military Training, then the world may never hope to see one.

In the third place, I cannot be truthfully accused of race prejudice, or racial hatred in this War. I am particularly fond of German psychology and German music. I sincerely admire the German school of intellectual culture and the application of the mind to study, and the scientific attainments of the Germans. In my philosophical and metaphysical train of thought, I am far more German than English. And I must very truly respect and praise the German sense of Love of Country and Duty to the Nation. I wish that we Americans had those particular virtues more in the time, and more easily impressed upon us. The fact that institutions and organizations among some highly civilized and culturally advanced people have been of the Germans does not show the truth of the principle, since for whom we "have died to not see them" (as the Battle Hymn of the Republic expresses it), the German people will manifest their characteristic sense of National Duty in a special manner; they will show off the price of American and Japanese in some other way. The nation of Germany, of Prussia, of Austria, etc. is working away now. The Mohammedans will follow the Russians to the very end.

Moreover, I have no inherent race prejudice or racial hatred. I am "half-breed" in racial inheritance in the nation. My father's people come from the northern shore of the great lake, and they were pure Germans of English and Scottish blood with a dash of Irish blood in the veins. In the two centuries of time they fought in the Revolutionary War and the War of 1812. We grandfathered them a name which became to equal the language of the British in Maryland in 1811, and my grandfather (born a school-graduate) surrounded the President of Fort Mifflin, and a bill in Parliament, the night when which expired the working of the "Star-Spangled Banner." So you see that he was of that English-Spanish blood that people of imagination, I regard as superior to being commonly the French, are I."

The other five persons of imagination came through my mother's German parents, who came to this country in the early 1800s. My grandfather, on that side of the family, was a young physician in a village in "The State

structive Activity. It may be "sweet" to think of "The Principle of Love," but we must not forget that there is also a "Principle of Something-Else" in evidence—and where are we to look for its source if it be not in the Creative Power?

No, I have no apology whatsoever to offer for the printing of "the flag," and the good old "Battle Hymn of the Republic," in the May magazine. It seems to me to sound more than even the note of National Pride and National Duty—it is to me the significant sounding of the Trumpet of Destiny; of the Law; yea, even of the Divine Will (which is above all nationalism or racialism). In its words and notes I see and hear the presence of the Cosmic Urge, or Divine Will—call it what you will. To me it is as the Voice of THE LAW speaking! So, once more I invite you to read (or sing) these inspiring words:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
OUR GOD IS MARCHING ON!"

THE COSMIC DRAMA

F. B. C. writes: "I agree with you in your opinion of certain developments in the New Thought organization, and with your action regarding this; but, Brother Atkinson, let me ask you one question—just one: Is all this fuss warranted from the standpoint of The Absolute; and is it according to the viewpoint of 'sub specie aeternitatis'—the aspect of the Eternal—of which you have so ably written during the past year? This is not intended as criticism; but merely as a reminder. I know that you will answer it honestly, and frankly, if at all."

A "bull's-eye" for you, friend F. B. C. Well aimed and sighted, distance accurately estimated; direction of wind well taken into consideration. Good work! A palpable hit! And, although I happen to be the target this time, I must confess that I rather enjoy your good shooting.

No, old fellow, "all this fuss" was not "warranted from the standpoint of the Absolute." And, likewise, it was not according to the viewpoint of "sub specie aeternitatis—the aspect of the Eternal." It was simply another case of "why so hot, little man?"—the question that the star asked the excited partisan. And, this time, I am the partisan, and you are the star, friend F. B. C.

From "the standpoint of the Absolute," nothing is worth while getting excited about; nothing worth while getting hot under the collar about. From the "aspect of the Eternal," all these things are like the childish games of the little tots; or the clumsy gambolings of a litter of healthy, vigorous puppies. That's all! Nothing more to it!

But, inasmuch as Life, after all, is little more than a Drama on the Stage of the Cosmos—with alternating periods of tragedy, comedy, melodrama, farce, not to speak of vaudeville—we have nothing left for us except to play our parts, and to go through the motions of our "character." So, there you are! What are you going to do about it?

But, there is this to be said about the whole thing. There are two ways of playing one's part, viz.: (1) playing it without knowing that it really is merely a "part" of the Cosmic Play, and, therefore, getting oneself awfully worked up over it all; or, (2) playing it with a full realization of the fact that it is all merely a Cosmic Drama, and that we are but players therein, and, therefore, not taking anything "too blamed seriously."

Oh, yes, it is a spiritual attainment to be able to (figuratively) sit on the fence and watch oneself marching by with the rest of the procession. This, indeed, is a true spiritual luxury. After one gets used to it, it does not take away the interest in the Game as might be supposed at first; in fact, it adds to the interest in a way, for the sting is taken out of many things which greatly worry the player who is under the delusion that it is all "really and truly" Life, and who is ignorant of the fact that the Real Life lies far deeper than all these surface frothings and foamings.

Let me quote you something that I once read, which brings out this idea in a humorous manner. It is taken from Harry Lane Wilson's book, "The Spenders;" in it an old German Professor, "Herr Dr. von Herzlich," discourses as follows:

"If the fret invade you, you shall do well to lie out in the friendly space, and look at this small top-spinning of a world through the glass that reduces. Yes? You had thought it of such bigness—its concerns of a sublime tragicness? Yet see now, these funny little animals on the surface of the spinning-ball. How frantic, as if all things were about to eventuate, remembering not that nothing ends. So? Observe the marks of their silliness, their unworthiness. You have reduced the ball to so big as a melon, yes? Watch the insects run about in their craziness, laughing, crying, loving their loves, hating their hates, fearing, fretting—killing each other in such funny clothes, made for such funny little purpose precisely—falling sick over the money-lossings—and the ball so small, but one of such many—as many stars under the earth, remember, as above it.

"So! you are back to earth; you are a human like the rest, so foolish, so funny as any—so you say: 'Well, I shall not be more troubled again yet. I play the same game, but it is only a game, a little game to last an afternoon—I play my part—yes—the laughing part, crying part—loving, hating, killing part—what matter if I say it is good?' If the Maker there be to look down what joys him most—the coward who fears and frets, and the whine makes for his soul or body? Ach; no, it is the one who say, it is good—I could not better have done myself—a great game, yes—'let her rip,' like you West-people remark—'let her rip—you cannot lose Me!' like you say also. Ach, so! And then HE say, the great Planner of it: 'Ach, I am understood at last—good!—bright man that,' like you say also—'bright man that—it is a pleasure to see him do so well!' * * * The gods love such. Ach, yes!"

The good "Herr Dokter" certainly tried to view things "sub specie aeternitatis," to the limit! But, he can't fool me, the solemn old dry-bones! For I know his kind: they talk learnedly, and philosophically, and logically, until one would think that they have no human emotions left. But just wait: watch them closely enough, and you will find that they have the emotions of a child, and the tenderness of a saint. Their eyes fill easily with tears—at other persons' troubles and pains: their own they bear philosophically. Jolly old philosophic frauds, I call 'em! But, after all, they know how to "sit on the fence and watch themselves go by." They sit in a good orchestra seat, and watch themselves playing their parts on the Stage of Life.

All of which, friend F. B. C., means that you are right, and I am wrong; yet, at the same time, I am right, and you are wrong. A paradox? Yes! Balance the Two Poles of it, and you will get the Balanced Truth!

Finally, dearly beloved of my flock: do what your Pastor tells you to be right, rather than what he, himself, actually does in his own everyday life. For, verily, it is much easier to be the Sign-Post pointing the way, than to be the traveler plodding over the road. And, at the last, God pity the poor man who can not see further than he can walk—who does not know better than he can do! For such a one has had his spiritual eyes blinded, and his mental faculties benumbed.

DIFFERENCE IN TERMS

Mrs. O. S. writes: "What is the difference between "New Thought," "Christian Science" and "Advanced Thought?"

In the issue of this magazine dated October, 1916 (page 348), I gave about as clear a statement regarding "just what New Thought is (according to my understanding of it), as I am capable of doing. In the issue of this magazine dated August, 1916 (page 259), I gave a similar statement concerning Christian Science. I refer this inquirer to these issues of the magazine, so far as is concerned my general idea of "just what" these two organizations are, and the difference between them.

Advanced Thought, however, is not the name of any organization, institution, cult, sect, school, or formal body of persons. And I trust that it will never become such, for in that case I should be compelled to drop the use of the term—and I'm getting rather tired of dropping terms for this reason. Advanced Thought is simply a general term indicating progressive thought, especially along the lines of Practical Philosophy, Practical Metaphysics, and Practical Psychology. Consequently, it has no Creed, set of principles, or authoritative officers, writers, or speakers. In short, it is not a body of people, or an organization, in any sense of the word. A Christian Scientist, or a New Thinker, may be an Advanced Thought individual—and, then again, he may not be. I might sum the whole matter up by saying that in Advanced Thought one does not need to "join" anything, or to accept any creed, or to subscribe to any set of principles, whatsoever.

IN RE: "INSPIRATION"

F. H. R. writes: "I wish to ask you a question, to be answered in your magazine. It is this: It seems natural for me to be skeptical about the Bible. Now, what are the opinions of New Thought people about the Bible? To what extent do they accept the Bible as being inspired? I have read a great deal of New Thought literature, but the writers are usually silent on that subject."

Well, brother, between you and myself, I don't know—that is, I don't know just how to answer the question. A year ago, I would have answered something like this: "There are no authoritative teachings on this subject in the New Thought. There are many in New Thought who believe in the literal inspiration of the Scriptures, no doubt; and, likewise, there are many more who do not regard the Scriptures as any more inspired than are the writings of Shakespeare, Whitman, Homer, the writer of the Declaration of Independence, or similar great works of man; and, finally, there are probably others who do not regard the Scriptures as being any more inspired than

the works of Bernard Shaw, Mother Goose, or Grimm's Fairy Tales. Every New Thought person decides this matter for himself, or herself. There is no New Thought Pope, or New Thought Creed: hence, no New Thought authority on the subject. New Thinkers are mostly Free-Lancers, and do not bow to authority." That would have been my answer a year ago!

But, now I do not feel so sure of the truth of such an answer. I have had my confidence shaken about New Thought. So at the present time, I feel inclined to say: "It is impossible to say at this time; but the matter is being attended to by the proper persons. When the 'New Thought Creed' is announced at the St. Louis New Thought Congress, next September, I will be able to tell you just 'what's what' in the case. If you can't wait that long, I suggest, that you write to Elizabeth Towne, Chairman of the 'Creed Committee,' she will be able to tell you all about it; and will be glad to do so. Mention my name when you write her, please; this will secure you particular attention and interest." Oh, don't mention it—you're quite welcome, I assure you.

ADVANCE IN SUBSCRIPTION PRICE.

We regretfully announce that the steadily advancing price of paper and other printing material employed in the publication of this magazine, together with the increased rate of postage for magazines which is contemplated in the legislation now under consideration by the Congress of the United States, renders it necessary for us to increase the subscription price of "Advanced Thought." We have long fought against this increase but the inevitable has come.

Therefore, beginning with June 15, 1917, the subscription rates of this magazine will be as follows: In the United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii, and the Philippines, FIFTEEN CENTS a copy—\$1.50 per year. In Canada, \$1.75 per year. In Foreign Countries, \$2.00 per year.

NOTICE: If you are not a subscriber, you would do well to send in your subscription at once—at the present rate, \$1.10 per year for the U. S., etc., or \$1.35 for Canada, or \$1.50 for Foreign Countries. ALL SUBSCRIPTIONS MAILED NOT LATER THAN JUNE 15, 1917 (as shown by the postmark on the envelope), WILL BE ACCEPTED AT THE PRESENT RATE. But, after that date, the new price will be operative.

If you have friends who like the magazine, tell them to "come in" at once, and thus secure the advantage of the present rates.

ADVANCED THOUGHT PUBLISHING CO.,
Arthur Gould, Business Manager.

Do it NOW---before you forget it!

How War Times Make Millionaires

Providing the Battling Countries With Supplies With Which to Fight Has Created Scores of Enormous Fortunes—One Industry Has Made More Millionaires in a Short Time Than Any Other Industry in the World's History

NOTE—This article was written by the representative of a prominent banking house after a most thorough investigation of the proposition here described.

The war has made America the richest country on earth.

It has brought in a crop of MILLIONAIRES such as the world has never known before.

Munitions, provisions, motor cars, tires, clothing, saddlery, arms, oil, especially oil, have all made fortunes.

Perhaps no industry has enjoyed such wonderful prosperity from war business as the production of oil.

Certainly no section has enjoyed such a BOOM as the wonderful new oil country of the Southwest.

Oklahoma and Texas have experienced one of these epoch-making "RUSHES" greater than have marked some of the widest mining discoveries in the world's history.

The country has gone OIL-MAD.

The oil wells pouring MILLIONS OUT OF THE GROUND set everyone wild over oil.

In this section the people talk nothing, think nothing, dream nothing but oil, oil, OIL!

Greatest of Oil Fields

There has been a rush to this greatest of oil fields (a field that is now producing over ONE-FOURTH of all the oil produced in the world) like the rushes of old to the great gold camps.

When California's pioneers discovered gold in the creeks of the Western slope of the Sierras in '49 the country went gold-mad. The hardy gold-seekers tracked over the prairies and deserts afoot, on horseback, in wagons for the golden California slopes. Fortunes were piled up. Millions grew into multi-millions.

Human suffering has ever marked the trail of gold. Privation, starvation, thirst, blinding heat and blistering cold. But the horde of the gold-hungry pressed on.

Alaska sounded its call for miners to reap the riches hidden in the frozen tundras and creeks of this farthest North gold field. Again the mad rush, the daring, the splendid audacity of pioneering against frightful odds of climate and desolation. And again millions were harvested from the bosom of Mother Earth.

Goldfield came next and here the argonauts of fortune braved the rigors of the waterless deserts to win the rewards of millions.



This is the home of the Peoples Service Company in Muskogee, Oklahoma. This is the corporation which manages all the properties of the Mid-Continent Consolidated Oil & Utilities Corporation. The building is the Barnes Building, one of the finest in Oklahoma.

Such a rush is on to the oil fields of Oklahoma and Texas, only without the terrific suffering, privation and agonizing bodily risk of the "49ers", or of Alaska and Goldfield.

Today the fortune hunters are riding to the chosen field in Pullman cars and automobiles and the risk—most picturesque but distressing feature of other fortune hunting enthusiasm—to body and health is eliminated.

Here Oil Is King

OIL IS KING today in this section.
OIL IS THE King of wealth-producers the world.

The same mad craze for wealth has pierced this crust of the earth with thousands of wells, although the development is still in its infancy, for here Nature has hoarded countless millions of barrels of this precious fuel which is growing more precious every day.

Oil has made millionaires OVER NIGHT.

Ignorant land owners who wondered yesterday whether they could raise enough to support a half-starving family from their land, are today counting their wealth in the hundreds of thousands.

Half savage Indians on government reservations are riding in private cars and spending thousands of dollars for the luxuries they didn't know existed.

Men have bought for a song oil lands and oil leases now paying thousands of dollars a day.

The banks are crammed with money.

Every man you meet has an OIL PROPOSITION to offer you.

Every acre is considered a prospective fortune.

Every rod of ground is a potential millionaire.

And OIL IS GOING UP EVERY DAY.

The demand for oil and its products—gasoline, naphtha, kerosene, lubricants, natural gas—is growing FASTER THAN THE PRODUCTION.

Oil Prices Increasing

It seems yesterday when crude oil sold for **NINEY CENTS A BARREL**. Today it is about \$1.70 a barrel and **STILL GOING UP**.

Every day more wells pierce the "DOME", or earth crust covering the great deposits of oil-bearing sand, and the "BLACK GOLD" shoots through the pipes in a **TIDE OF WEALTH**.

In some districts great GUSHERS are pouring out, under the impetus of gas pressure down in the bowels of the earth, thousands of barrels of oil a day with a roar like that of Niagara.

In others gas is shooting its flaming penons into the sky, wasting millions of cubic feet of natural illuminant before it is possible to cap the well and control the output of a gas that is rich in gasoline, and which, once controlled, is squeezed dry of gasoline before it is piped away to light the cities, heat the homes, furnish fuel for the factories.

OIL, OIL, OIL!

The world is clamoring for it.

Hundreds of steamships and locomotives are burning it. Hundreds of warships are propelled by it. Great factories are burning it up by the thousands of gallons.

Tens of thousands of motor boats are scooting over the waters under its propulsion.

Millions of automobiles are using it up in gasoline and lubricants.

Demand Grows Daily

Hundreds of thousands of gasoline engines are working day and night by its bottled power.

And the price of oil is **CLIMBING**, climbing, climbing, every day.

The production isn't equal to the demand.

To protect the oil supply for its oil-burning warships the government has withdrawn thousands of acres of oil lands from public exploitation.

The war has commandeered countless millions of gallons of gasoline and lubricants.

In England, France, Russia, Germany, Austria, Italy there is *such a shortage of gasoline*—petrol they call it over in Europe—that private cars can no longer be operated because the governments have seized all the gasoline available.

Tank ships carrying oil to Europe are earning their cost at almost every trip they make across the ocean. And still the shortage grows.

Land Reeks with Oil

And here is a territory of hundreds of square miles where the earth fairly **REEKS WITH OIL**. Here is a territory where hundreds of thousands of barrels a day are being produced and the sources have hardly been touched.

Fortunes are making so fast in tapping this wonderful **TREASURE-CHEST, OF OIL** that today's laborer may be tomorrow's millionaire.

It is said that two brothers—uneducated foreigners who landed in Oklahoma with hardly a dollar to their names are today banking \$100,000 a day from their oil returns. It may be one of the fables of every new bonanza land, and isn't vouched for, but it is not an impossibility. Indeed it is one of the **REAL POSSIBILITIES** of this land of **AMAZING FACTS**.

The Oklahoma field produced 110,000,000 barrels of oil in 1916.

This is **MORE THAN ONE-FOURTH OF THE TOTAL OIL PRODUCTION OF THE WORLD**.

Oil is pouring out of thousands of wells in a cataract of "BLACK GOLD", the name a fanciful writer gave to oil.

Geologists estimate the supply in the tapped Oklahoma oil pools at close on to **TWO BILLION BARRELS**. Just think of it, **TWO THOUSAND MILLION BARRELS** from the known sources.

It is reasonable to believe that new pools will be discovered from time to time as extensive drilling operations are being carried on, which means *more millions of dollars*.

Oil Richer Than Gold

Oil has made **MORE MILLIONS** than gold.

Gold production is expensive. But once an oil well has been drilled and oil found it entails practically no further expense. Nature **POURS IT OUT** from her deep-hidden reservoirs in the heart of the earth. Where it has to be pumped the cost is light, hardly a fraction of a cent per gallon.

Transportation charges on crude oil are light. As fast as oil development finds new sources the oil is pumped through **PIPE LINES** to the refineries.

That is one of the great FORTUNE-MAKING characteristics of oil exploitation. It pays right from the start of production, as soon as the oil bed is tapped.

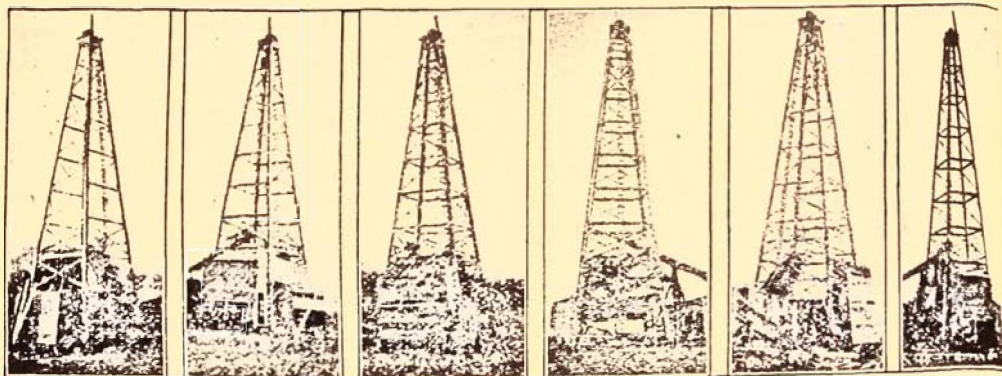
And it keeps on paying as long as the oil supply lasts, and that is for years and years in a majority of cases, for the "POOLS" of oil are of incalculable richness and abundance.

Oil Business Systematized

The oil business today is a SYSTEMATIZED enterprise. It has lost much of that speculative feature which marked its early history.

STEADY DIVIDENDS ARE SECURED by guaranteed net income, regardless of the degree of success which may crown their efforts in new territory. Too many people without neither a practical knowledge of the oil business nor a GENUINE OIL PROSPECT have taken advantage of the furore in oil investments to sell stock in worthless oil (?) propositions.

It is advisable therefore to INVESTIGATE THOROUGHLY before investing and MAKE SURE that the proposition you are considering is A REAL OIL PROPERTY, not a possible chance to find oil.



A group of six of the wells of the Mid-Continent Consolidated Oil & Utilities Corporation. These are all producing wells, located on the properties of the company and show the development work that has already been done.

Today OIL is a SOLID INDUSTRY, based on known results and predicated on CAREFULLY ESTIMATED possibilities founded on remarkably dependable geological discoveries.

Scientific knowledge of oil-bearing geological formations is amazingly accurate.

The GUESSWORK has been practically eliminated.

The POSSIBILITIES are now scientifically converted into actual production.

Geological experts can tell with surprising reliability WHERE TO FIND OIL DEPOSITS.

Be Careful in Investing

The investor who is approached with an OIL PROPOSITION must determine above all things that the offering is a LEGITIMATE OPPORTUNITY.

"Wildcatting" is still done. "Wildcatting" is necessary to develop new fields. "Wildcaters" have the same venturesome spirit that possessed the hardy prospectors of old. But their financial backing should come from people who can afford and are prepared to lose all they put in.

All others investing in oil should place their money in some good company ALREADY ACTUALLY PAYING DIVIDENDS. In a company whose SURPLUS earnings are big enough to enable them to try intelligently for the stupendous profits which may accrue from prospecting in new fields but whose SURE

The ideal oil investment proposition is one which offers an established dividend-earning production with large OPPORTUNITIES for future development and earnings. An investment that affords liberal, sure present dividends and has, in addition, large undeveloped acreage, expertly selected, furnishes the ideal combination of good income with every prospect of increasing 5, 10, yes 20, times in value through the magnificent promise of its undeveloped territory.

Such a proposition is offered by the MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION.

Company on Sound Basis

Here is a company which is NOW EARNING MINIMUM DIVIDENDS OF 10 PER CENT PER ANNUM on its selling price from ASSURED sources of revenue.

Here is a company with TWELVE THOUSAND ACRES OF PRECIOUS OIL HOLDINGS in the richest oil sections of Oklahoma and Texas of which ONLY FORTY (40) ACRES are developed but which is already PAYING HANDSOME DIVIDENDS.

PONDER THIS STATEMENT CAREFULLY: With holdings of 12,000 acres, dividends are NOW BEING PAID of 10 per cent per annum from the returns of only FORTY ACRES out of TWELVE THOUSAND.

Who shall venture to estimate the possible

dividends when the entire enormous acreage is **FULLY DEVELOPED?**

One of the properties of this company alone is capable of earning *fabulous dividends* because it is in a zone that has **MADE OIL HISTORY** in the last few months. This is in a phenomenally rich **TEXAS** oil belt.

Limited production achieved by experimental work in this district is already showing a net income of many millions of dollars per year.

The Mid-Continent Consolidated Oil and Utilities Corporation is a consolidation of **TEN DIFFERENT** enterprises, covering three distinct fields, public utilities, gas and oil, all on a *producing, dividend-earning basis*. Public utilities in their subdivisions embrace water, electricity, ice plants and street lighting, all supplied by this company.

It includes not only the production of oil but also the production and sale of gas through its utilities branches. Here is a list of the properties that are owned entirely by the Mid-Continent Consolidated Oil & Utilities Corporation:

1. **PEOPLES SERVICE COMPANY.** This company manages all the below mentioned properties:

2. **CITIZENS SERVICE COMPANY.** This company owns the light plant at Paris, the county seat of Logan County, Arkansas, and the light and gas plants at Alma, a prosperous town in Crawford County, Arkansas, also the electric light plants at Mulberry and Ozark. The Ozark plant supplies Coal Hill, Altus and Denning, all in Crawford County. It also has franchises in Charleston, the county seat of Franklin County, Ark., and in the towns of Branch, Franklin County, and Ratcliffe, Logan County, Arkansas. The net earnings of this company in 1916 were \$8,400 and by the expenditure of a portion of the proceeds of the present stock offering which contemplates the installation of gas engine units and transmission lines, already partly completed, the net income will be increased to \$18,000.

3. **VIAN SERVICE COMPANY.** This company owns the gas and light properties and operates the city water properties in the town of Vian, Sequoyah County, Oklahoma. **NET INCOME** in 1916, \$4,500. Upon completing the construction of an ice plant now under way the net income will be increased to \$5,500.

4. **IOWA PIPE LINE COMPANY.** This company owns from the Wagoner Field to Choteau and Pryor, in Mayes County, Oklahoma, pipe lines consisting of 23 miles of 4-inch and 8-inch line, and the 3½ miles from the Upson gas field in Sequoyah County, Oklahoma, to the town of Vian, Oklahoma, and 12 miles from Vian to Salisaw, Oklahoma. This company also owns field lines and reducing stations in Wagoner Field and the gas rights on five wells, including about 1,200 acres of oil and gas leases in the Wagoner Field. **NET INCOME** in 1916, \$15,500. By the construction at conservative expense of pipe lines in Haskell County to the town of Stigler the net income of the company should be increased to \$40,800.

5. **GRAND RIVER GAS COMPANY.** This company supplies the towns of Pryor and Choteau in Mayes County, Oklahoma, Salisaw, Sequoyah County, and Wagoner, Wagoner County, Oklahoma. It also has franchises in Muldrow and Stigler, both good towns. **NET INCOME** in 1916, \$14,000. By modest expenditures now in work in installing plants at Muldrow, Salisaw, and Stigler the net income is being increased to \$27,000.

6. **ALBERMARLE PRODUCING COMPANY.** This company owns 1,800 acres of oil and gas leases on anticlinal structures in Mayes County, Oklahoma. This acreage has tremendous earning probabilities, and possesses enormous potential value.

7. **GRAND RIVER PRODUCING COMPANY.** This company owns some 2,000 acres of oil and gas leases in Mayes and Sequoyah Counties, Oklahoma, including five gas wells now producing 10,000,000 feet of gas **DAILY**. This acreage is capable at the present time, with proper drilling, of producing 100,000,000 feet of gas daily. All gas produced in this area will readily find a market at from 3 cents up per 1,000 feet. It is intended during the progress of the present financing to begin the development necessary for this purpose.

8. **STIGLER PRODUCING COMPANY.** This company owns approximately 2,000 acres of oil and gas leases in Haskell County, Oklahoma. This acreage possesses considerable actual present value while the speculative value of this company's properties is too huge for present estimate.

9. **LANE OIL PRODUCING COMPANY.** This company owns 1,900 acres of operating oil and gas leases, located variously in (1) Pumpkin Centre Pool, (2) Stone Bluff Bald Hill District, (3) McIntosh County Field, (4) Beland Pool, (5) Cushing Pool, (6) Broken Arrow Field, all the foregoing being in Oklahoma, and (7) Goose Creek-Humble Field, Texas. Producing at present approximately 300 barrels of oil daily (about 200 during 1916) and 3,000,000 feet of gas daily, which netted during 1916 more than \$100,000, the output with present equipment will materially exceed \$200,000 in net income during 1917. Aggressive development is at once to be pushed on these properties which possess tremendous speculative value by reason of the large amount of undrilled acreage and the known productive sands, not yet tapped on the areas now producing. The net income of this property in 1916 was over \$112,000.

10. In addition the company owns **80 PER CENT** of the Salisaw Producing Co. This company owns approximately 4,000 acres of oil and gas leases in Sequoyah County, Oklahoma, on which acreage the company is now drilling a deep well.

Incalculably Rich Holdings

These **TEN PROPERTIES** are of incalculable value.

They offer a **WONDERFUL SPECULATIVE OPPORTUNITY** owing to the enormous **UNDEVELOPED ACREAGE** held by the company.

They offer a **MAXIMUM OF SAFETY** because they are fortified by a chain of **SERVICE COMPANIES**, all good earners and capable of larger developments, which constitute positive **INSURANCE OF DIVIDENDS** because their earning capacity is a **STEADY, RELIABLE, UNIFORM ASSET** more than three times in excess of dividend requirements.

Any investment banker, financial advisor, or authority on financial matters will assure you that **SERVICE CORPORATIONS** are the *steadiest GOOD EARNING* investments you can buy.

So here you have combined the *acme of safety* and the *maximum of speculative value*.

That is the **UNUSUAL COMBINATION** offered by the securities of the Mid-Continent Consolidated Oil & Utilities Corporation. A

maximum of safety and enormous profit possibilities.

In Wonderful Oil Field

The Goose Creek and Humble properties are on the same anticlinal structures that have resulted in the sensational Goose Creek field where gushers have been brought in that spout tens of thousands of barrels of oil per day.

For the uninitiated it may be of interest to explain that an "anticlinal" is a geological formation where the great oil pools are found.

Oil is found in great sand pools in the heart of the earth where it has been forming for ages—for countless centuries—hoarded there by an upheaval of the earth's strata in the period when the earth was cooling.

The oil is found at different depths, from 600 to 3,000 feet below the surface. The principal cost of producing oil is the drilling, which runs in cost from \$1 to \$1.50 a foot, according to the difficulties encountered. It is not often that this cost is exceeded unless there are accidents in the drilling.



Office of the Grand River Gas Co., one of the public utilities companies owned by the Mid-Continent Consolidated in the richest oil belt on earth. This company supplies the towns of Pryor and Choteau, Salisaw and Wagoner, all in Oklahoma, with natural gas for lighting and heating purposes.

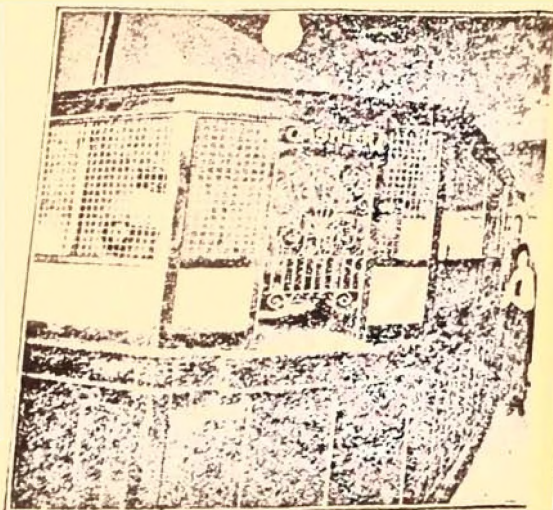
Once the oil sands are "tapped" the flow is generally immediate and under modern, effective methods it is rare that a well becomes obstructed by "sanding up." When the oil is first "tapped" it generally shoots out under high pressure and it is sometimes hard to control. In this condition it is called a "Gusher." The "Gusher" is caused by gas pressure in the bowels of the earth, under the "dome," or crust, which holds the gas and oil impregnated sands.

In many cases the wells give out only gas as they tap a point in the "dome" where the gas has accumulated above the oil bearing sands. This gas is piped to the nearby cities—sometimes to great distances—and sold for illuminating and heating purposes. Much of this gas carries a large percentage of volatile or vaporized gasoline which is extracted from the gas by process before the gas is piped away for illuminating and heating uses. Taking out the

gasoline does not impair the light-giving and heat-producing qualities of the gas.

Gas Pays Good Dividends

Much of the steady income of the Mid-Continent Consolidated is brought in by its receipts from gas production. You will note it



Gas office of the Pryor plant at Pryor, Mayes County, Okla. This is part of the Grand River Gas Company's large plant covering four cities' utilities.

if you study the list of companies incorporated in the Mid-Continent and note that they are service companies in the cities located in or near the sections where the company has leases on gas or oil properties.

It is interesting to note that Public Utilities Service companies are considered the most **STABLE** and **reliable dividend-paying investments** available.

A thoroughly authoritative chart recently published showed that during the past thirty years railroads, industrial and other securities suffered many fluctuations, going up and down in value and returns while utilities securities showed a **STEADY and dependable INCREASE IN VALUES** averaging 7 PER CENT annually on a steady line that climbed consistently from the start without suffering set-backs or drops. This steady climb of 7 per cent per annum meant a total increase during the period considered of well over 200 PER CENT.

Gives Real Stability

This feature of the Mid-Continent Consolidated Oil & Utilities Corporation gives its securities such a wonderful **STAYING POWER**. The utilities branches of the corporation **INSURE** its dividends.

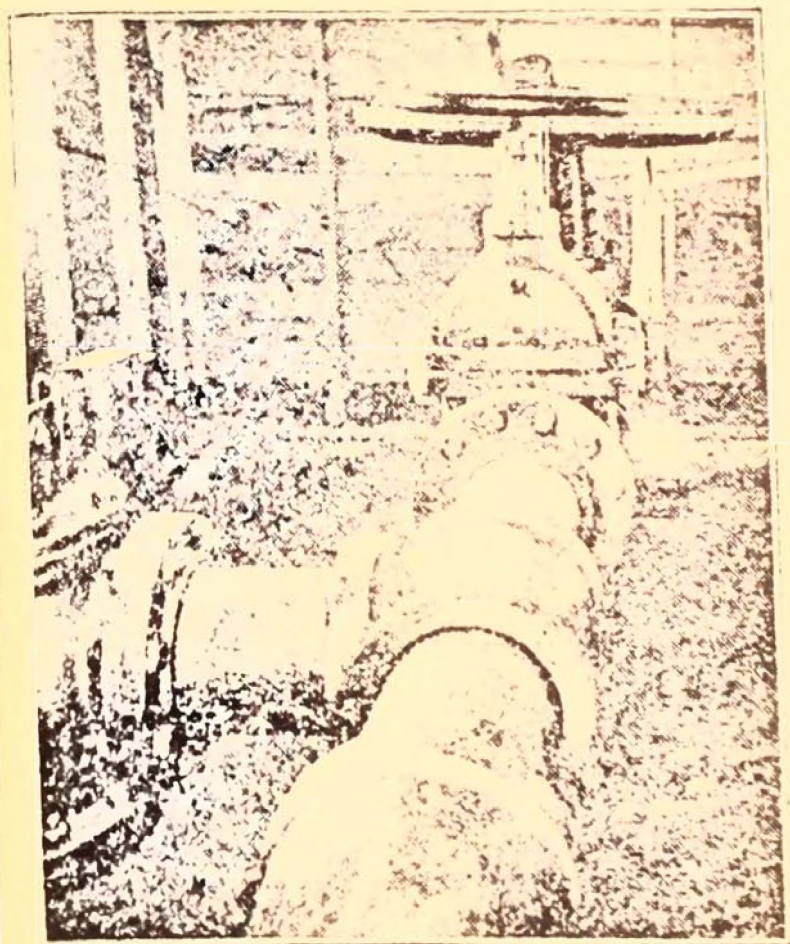
With this **INSURED** feature the speculative possibilities become most attractive.

The Lane Oil Producing Company—one of the subsidiary companies in the corporation—has developed **IN PART** 40 acres of 1,900 acres of oil lands. The returns on this **PARTIAL DEVELOPMENT** paid in

over \$100,000.00. At present prices of oil this amount would now be closer to \$150,000.00.

When you consider that this company has in excess of **TWELVE THOUSAND ACRES** of oil lands in a district that is **PROVED HIGHLY MINERALIZED**—the expression used scientifically in describing oil lands, as oil is considered a mineral element—the possibilities it offers are enormous; simply beyond computation to a degree that may well stagger the imagination.

The **COUNTRY'S BEST GEOLOGISTS** have calculated that the gas leases on one of the properties alone when properly developed will give over 100,000,000 feet of gas per day. They are giving **ONE-TENTH** of that amount now. This gas is now selling readily at from 10 cents per thousand feet to 30 cents per thousand feet. At the very lowest estimate



Low pressure gas station of the Grand River Gas Company at Wagoner, Wagoner County, Oklahoma. The natural gas comes from the well at terrific pressure which has to be regulated.

of 3 cents per thousand the gas alone can pay the company on this basis of development an annual income of splendid proportions—\$3,000 per day. Over a million dollars a year from gas alone on one small holding only.

When the oil possibilities are developed, especially in the Broken Arrow or the Goose Creek and Humble districts, the possibilities are simply enormous, even if figured only on the basis of the present limited production on a partially developed 40 acres.

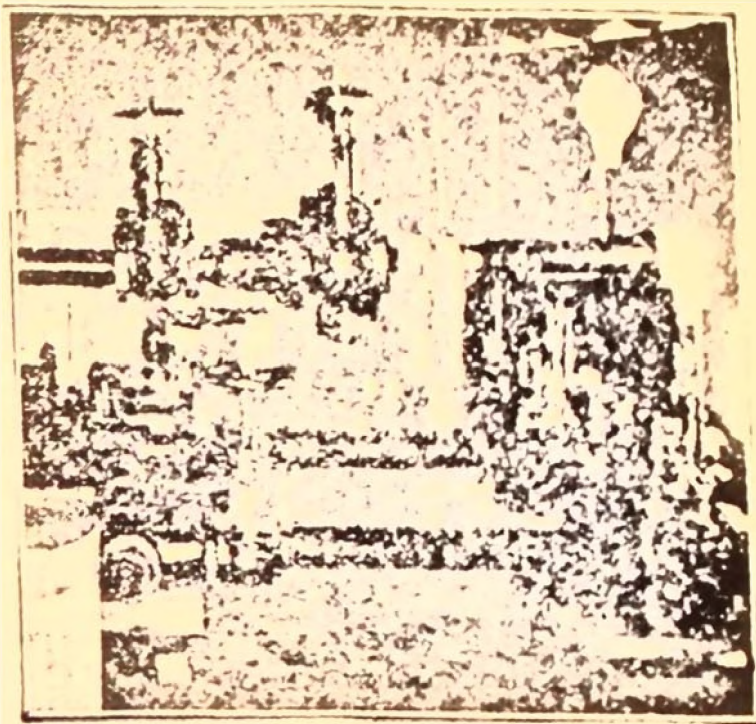
Securities Listed on Curb

The character of this great corporation is indicated by the fact that the securities of the company have been admitted to **ACTIVE TRADING ON THE NEW YORK CURB**.

This, in itself, puts it far above the ordinary oil proposition, giving it a character of solid substance. The stock has been handled by one

of the big houses on the New York Stock Exchange.

The people behind the company are of the highest character. Here is a list of officers and directors. Study this list. Note that



No. 1 Station of the Iowa Pipe Line Co., where the natural gas is brought in from the wells and its pressure modified to make it usable before being piped on to the points of distribution.

many of these men are bankers, directors of banks, men who enjoy the confidence of their fellow-citizens. All are strong men morally, financially, and in ability. Here is the list:

PRESIDENT—Dick R. Lane, Davenport, Ia., Director also in the Dunn-McCarthy Co., Chicago; McCarthy Improvement Co., Miller Hotel Co. and Union Savings Bank of Davenport, Ia., etc., etc.

VICE-PRESIDENT AND GENERAL MANAGER—G. W. Fry, Muskogee, Okla.

TREASURER—A. S. Nelson, Muskogee, Okla.

DIRECTORS

H. C. Kahl, Davenport, Ia., also vice-president Walsh Construction Co. and director Iowa National Bank, Davenport, Ia.

H. C. Blackwell, Davenport, Ia., also consulting engineer in charge of Public Utilities, vice-president and general manager Peoples Light Co. and Davenport Gas and Electric Co., Muscatine Lighting Co., Muscatine, Ia., and engineer for United Light and Railway Co., Grand Rapids, Mich.

Louis W. Duncan, Muskogee, Okla., also cashier First National Bank of Muskogee.

Horace S. Gould, New York City.

AUDITOR—H. E. Littig, Davenport, Ia., also director and assistant Tri-City Railway and Light Co.; Tri-City Railway Co. of Iowa; Peoples Power Co.; Peoples Light Co.; Iowa City Light & Power Co., also assistant treasurer Tri-City Railway Co. of Illinois, Moline-Rock Island Mfg. Co., Muscatine Lighting Co., Davenport Gas and Electric Co., Moline, Rock Island & Eastern Railway Co., etc., etc.

Following is the official statement of valuations as submitted by the directors of the company.

STATEMENT OF VALUATIONS, MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION

Total valuation of oil and gas and public utility properties.....\$1,277,960.11
Cash on hand 121,367.46
Notes receivable 99,842.06

Assets\$1,499,169.63
Liabilities—No bonds, notes or other liabilities than current monthly bills for expenses.

STATEMENT OF EARNINGS, 1916, OF PROPERTIES NOW OWNED BY MID-CONTINENT CONSOLIDATED OIL AND UTILITIES CORPORATION

1916 net income of public utilities....\$ 42,500
1916 net income of oil and gas properties 112,847

1916 net income.....\$155,347
Annual dividend requirements on this issue\$ 60,000
Earnings for January, February, and March, 1917, were at the annual rate of 180,000 and are now considerably in excess of that rate.

The expenditure of the proceeds of the sale of the present issue on development of the public utilities and oil lands, and the acquisition of additional properties which have been selected by the company's geologists will materially increase net earnings for the year 1917.

CAPITALIZATION—150,000 SHARES OF NOMINAL VALUE

Secured for two years as to minimum dividends of \$1.20 per share per annum—75,000 shares, of which 25,000 remain in the company's treasury, 25,000 have been sold and 25,000 are now offered for public subscription. The other 75,000 shares were issued in payment for all the properties of the ten companies owned by Mid-Continent. In accepting this stock as full payment the vendors forfeited all rights to dividends for 2 years so that all dividends now go to the present purchasers of this issue.

By an agreement between the stockholders, and binding upon the company, the 50,000 shares underwritten and now offered to the public for investment (\$25,000 of which have been sold and the money received by the company) are secured as to minimum dividends of \$1.20 PER ANNUM PER SHARE, payable at the rate of 10 cents per share per month. This stock also participates equally in all additional earnings after 10 cents per share per month has been paid on all outstanding shares.

These shares are now being offered for public subscription at \$12 PER SHARE, at which price the 10 cents per share guaranteed monthly dividend yields an income which cannot be less than 10 per cent on your investment, but which may GROW TO 100 per cent WITHIN THE YEAR.

This stock has been actively traded in the New York curb market and is regularly listed by the New York Curb Market Association.

High Dividends Earned

It is worth considering that 1916 earnings are SEVERAL TIMES IN EXCESS of the dividends.



Storage room at the Pryor, Oklahoma, plant, where gas is kept until distributed for handling and distributing the gas are kept until they are needed. This storage room is in the rear of the office.

dividend requirements of this issue and the probable earnings for 1917 are MORE THAN FIVE TIMES IN EXCESS of such dividend requirements. The public utilities in 1917 should earn more than \$90,000 and new development in the company's oil fields should NET AT LEAST \$250,000 instead of the \$150,000 they now produce.

Mid-Continent owns PUBLIC UTILITIES in SEVENTEEN CITIES and towns located in rich and growing districts, which establishes a basis of SAFETY equal to the highest grade of BOND ISSUES.

Mid-Continent owns oil and gas leases totaling approximately 12,000 acres, all selected under the most competent direction, and has SUBSTANTIAL PRESENT OIL AND GAS PRODUCTION which is immediately to be greatly increased. Vastly INCREASED EARNINGS seem permanently assured.

The holding and subsidiary connections in the various fields of operation have established the following banking connections:

ALMA, Arkansas.....Bank of Alma
ALTUS, Arkansas.....Arkansas Valley Bank
BRIANCH, Arkansas.....Bank of Paris
CHARLESTON, Arkansas.....Bank of Paris
CHOTEAU, Okla....Choteau Trust & Banking Co.
DENNING, Arkansas.....Arkansas Valley Bank
MULDROW, Okla....First Nat'l Bank of Muldrow
MUSKOGEE, Okla....First Nat'l Bank of Muskogee
OZARK, Arkansas.....Arkansas Valley Bank
PARIS, Oklahoma.....Bank of Paris
SALISAW, Oklahoma.....Citizens Bank & Trust Co.
STIGLER, Oklahoma.....Merchants Nat'l Bank
VIAN, Oklahoma.....First Nat'l Bank of Stigler
WAGONER, Okla....First State Bank of Wagoner

These Banks are the leading financial institutions of their sections.

It may perhaps interest readers to know how careful business men of experience and knowledge consider the Mid-Continent Consolidated securities as an investment. The report of such men, all disinterested parties, must bear weight, the weight of careful thought and ripe experience—the report of men who until recently had no association with the company but who are now enthusiastic stockholders.

Investigators Make Report

A Chicago banking house recently took a party of sixteen men of substance on a tour of inspection through the Mid-Continent public utility, gas and oil fields with the result that fourteen of them purchased blocks of stock immediately upon their return. A few voluntary expressions of opinion from members of this party, which typify the sentiments of all, are given below. Please realize that these letters express the convictions of practical, hard-headed business men, disinterested at the time of their searching personal investigation, everyone of whom, after seeing with his own eyes just what the company owns and is doing, put his money into the same stock that is now being offered to you at the same price, \$12.00 per share, at which you now have an opportunity of buying it. This is what they write:

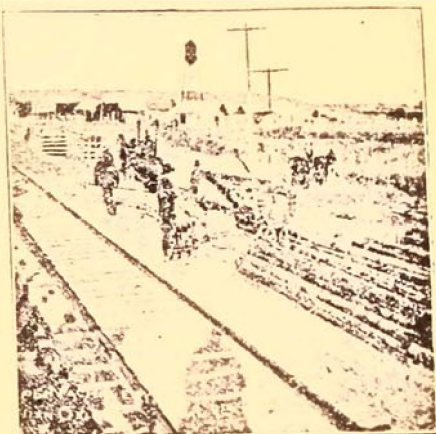
WILLIAM D. BERGER, 314 Montauk Ave., Brooklyn, N. Y.—I deem it my duty to advise all to invest in MID-CONTINENT. After making a careful personal investigation on the ground and finding it to be such as described, I have invested in MID-CONTINENT and have induced my father to do likewise. From the point of substantial dividend returns and material enhancement in market value, MID-CONTINENT affords a sound and secure investment opportunity.

T. O'BRIEN, Hearst Building, Chicago, Ill.—After a careful personal inspection of the Mid-Continent Consolidated Oil and Utilities Corporation holdings I am thoroughly convinced of their value, and also of the stability of the company whose management is aggressive and efficient. It looks like a big money-maker. I am advising my personal friends to purchase stock and have myself invested.

HARRY OPPENHEIMER, Chicago, Ill.—The visits we paid to the different plants belonging to the MID-CONTINENT impressed me very much. As a general rule when companies are putting stock on the market I have found that a great majority of them overstate the value of properties in question. I was more than pleased to find that all their statements made in advance as to what the company owned were not alone true but, I think, greatly underrated, the company having, in my estimation considerable more than claimed, with wonderful possibilities as to the future

production of oil and gas. I wish to thank you for the care you took in looking after our comfort on this trip. I wish you every success in placing the stock, which I think will turn out to be a fine investment. (Mr. Oppenheimer purchased one thousand shares of this stock after seeing the properties.)

ALBERT M. KUNZ, Wesley, Iowa.—After looking over the properties of the Mid-Continent Consolidated Oil & Utilities Corporation I find them far better than I had expected. My personal inspection convinced me that the utilities properties alone are more than sufficient to pay the entire dividend requirements of \$1.20 a year on all the outstanding stock, and the



Pipe for carrying gas or oil unloaded at the station of Vian, Sequoyah County, Oklahoma. Here also is shown part of the machinery used in fitting and connecting the pipes to make them gas and oil proof and prevent leaks in transit.

promise of the rich oil fields seems to indicate a large increase of the value of stock at an early date. As evidence of the sincerity of my conviction I am buying a block of the stock, which is the best evidence of my confidence in the property. I was particularly impressed with the ability and honesty of the men who manage and control the development of the various properties on the ground and am sure that they can and will achieve big results.

DR. W. E. TENNANT, Fond du Lac, Wis.—I wish to state to you at this time that although slightly skeptical before my visit, as to the value of MID-CONTINENT property as claimed by your company, my personal inspection of the individual properties of the company has changed my mind entirely. I feel that the entire holdings of this company are valuable, that the management is highly efficient and thoroughly honest, and that all is being done that can be done to develop the property and bring out its true value. The public utilities owned by the company

are all well handled and should increase in value in a very short time—and they are valuable at present. The oil lands and leases are now earning a good dividend on the property and offer great opportunities, as every indication points to a big increase in production upon further development, which is going on at the present time.

E. B. CRESAP, 401 Fourth Ave., Ft. Madison, Iowa—I must acknowledge that I am very favorably impressed with the outlook for success in each and every field in which the MID-CONTINENT has its holdings, from the fact that I can plainly see that there will be a rapid increase in the population in the territories now being served by the company. The vast opportunities for labor and capital, the resources of this country, both above and below ground, having hardly been scratched especially in MID-CONTINENT territory, only wait for capital and people to develop them. Inducements should be offered to get parties who have never visited this territory to make personal observations and inspections of the wonderful opportunities the country possesses.

These voluntary opinions from men of high standing who have just been to look over the properties should convince you. They are all disinterested men who went as investigators and who were so delighted that they are now stockholders in the MID-CONTINENT CONSOLIDATED.

No Hesitation in Investing

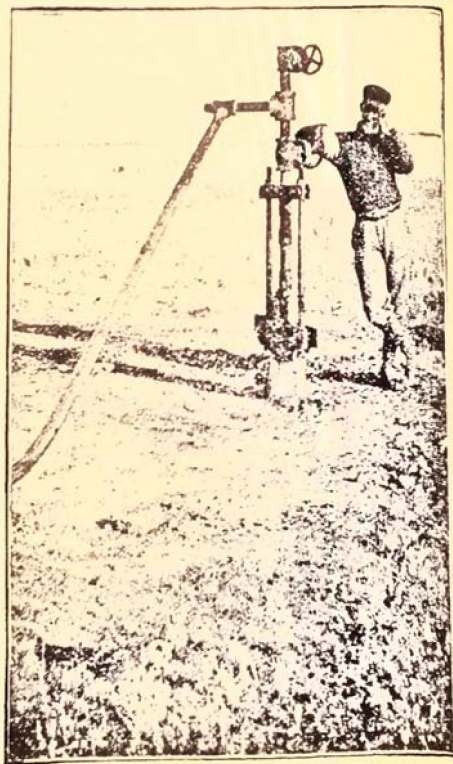
There should be no hesitancy in your mind as to the solid, substantial character and worth of this investment opportunity. It offers EVERY SAFEGUARD to your money and with this safety it combines the utmost of speculative values—that is, practical assurance of enormously increased FUTURE EARNINGS.

Here is what \$100 invested in the early start of these oil companies have actually paid according to Moody's Manual:

\$100 invested in Deep Sand Oil Co.,	
Humble, Tex.	\$ 2,000
100 invested in Hoffman Oil Co.,	
Humble, Tex.	3,000
100 invested in Sourdough Oil Co. .	3,800
100 invested in Monte Cristo Oil Co. .	4,000
100 invested in Peerless Company .	3,000
100 invested in Home Oil	50,000
100 invested in Union Oil	150,000
100 invested in New York Oil	40,000
100 invested in Alcala Oil	30,000
100 invested in San Joaquin Oil . . .	5,500
100 invested in Pacific Oil	1,500
100 invested in Caribou Oil	3,000
100 invested in Imperial Oil	4,500
100 invested in Kern Oil Company .	4,600
100 invested in S. F. & McK. Oil... .	6,250
100 invested in Kern River Oil... .	2,000
100 invested in Dingman Oil	40,000
100 invested in Monarch Oil... . .	16,000
100 invested in Pinol Oil Company .	10,000
100 invested in Lucille Oil Company	16,000

\$100 invested in New Oil Company..	\$3,500
100 invested in Fullerton Oil	6,100
100 invested in Winchester Oil.....	8,200
100 invested in Winemiller Oil	8,200

Just remember that of the entire holdings of the company—some 12,000 acres—only FORTY ACRES of oil lands have been developed, and this small parcel has shown with PARTIAL DEVELOPMENT a return in 1914



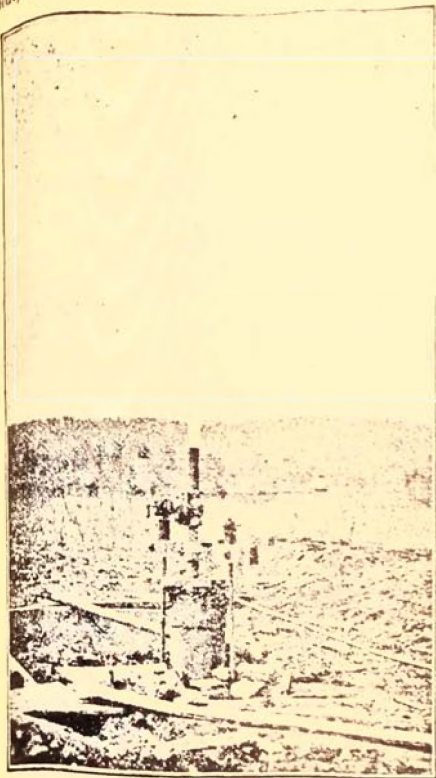
The Stiles Well in the Wagoner Gas Field furnishing gas to the Iowa Pipe Line, one of the properties of the Mid-Continent Consolidated. The well has been capped and the pipe leading to the front is carrying the natural gas at high pressure to a moderating plant whence it is piped to the cities for sale to householders, factories, hotels, etc.

of well over \$100,000, the same 40-acre piece now earning net at the rate of over \$150,000. When all the oil and gas properties have been developed they may be expected to produce MANY, MANY TIMES that amount. We confidently look for a 2,000-barrel well on the company's Texas holdings at an early date. This alone will probably net the company \$1,500,000 annually and enable it to pay dividends of \$1.00 PER SHARE PER MONTH.

Here is a company very modestly capitalized, having no preferred stock, except in the preference on guaranteed dividends as explained above, for a limited number of shares—the shares you are offered—but YOUR STOCK SHARING EQUALLY IN ALL INCREASED EARNINGS.

The company has NO BONDED or other INDEBTEDNESS.

Here is an ASSURED, proven, present, actual, producing earning capacity, plus MAG-



Gas well near Muldrow, Oklahoma, just brought in and before capping and piping. Note the flare of gas shooting up from the head of the well. This gives an idea of what a head of pressure the gas has. This well was brought in and photographed since the first of the year.

IFICENT PROSPECTS, offered to you at a price that makes it enormously attractive **RIGHT NOW**.

Judging merely from its earning capacity this stock should already be selling for **MUCH MORE** than \$12 per share. Stock already paying 10 per cent dividends in the present state of development of the Mid-Continent Consolidated properties has actually a book value of much more than the quoted price of \$12 per share.

With the rapid developments in progress and the possibilities of enormously rich strikes on the company's properties now being drilled for oil and gas there is every prospect of the stock doubling in value in the next few months.

You should **ACT PROMPTLY** because this offer may never be repeated.

If you are not in position to pay in full for this stock send a "Holding Remittance" of \$3 **PER SHARE** to protect yourself against an advance in price. You can then pay the balance in convenient monthly payments. If on investigation you are not satisfied we will refund your money. We say this freely because we know that the more you investigate the better satisfied you will be with your investment.

The money invested is to be put into **IMMEDIATE DEVELOPMENT** which will greatly increase the earnings of the company. It is all **TREASURY STOCK**, the funds now raised to go **INTO THE TREASURY** for development purposes.

Here is one of those **EXCEPTIONAL OPPORTUNITIES** so rarely offered the general public. Here is a chance to put a little money into an investment that will be the safeguard for comfort and luxury in your old age.

DON'T HESITATE! ACT AT ONCE.

Fill out the coupon. **REMIT A SMALL FIRST PAYMENT, \$3.00 Per Share.** Take time to investigate thoroughly. Then write to any of the banks mentioned, to any rating agency, to any financial house, and they will tell you that here is an opportunity that is as good as wheat in the bin.

BUT ACT QUICKLY. There is very little of this stock offered at the Present Price; it should now be selling at double the price, and no doubt will in the very near future. This limited allotment will soon be taken up.

MID-CONTINENT SECURITIES CORPORATION,
AULT BUILDING,
TULSA, OKLAHOMA.

NOTE—This article written exclusively for readers of Advanced Thought Magazine is offered by the Mid-Continent Securities Corporation, eliminating Wall street, promoters, etc., who were anxious to offer the stock at \$15 per share instead of \$12, the price made by the company. If only 10 per cent of the readers of this magazine subscribe for even a minimum of five shares of this stock, the entire issue will be heavily oversubscribed. In this case the company reserves the right to allot the stock pro rata among subscribers or to refuse any subscriptions without reason.

MID-CONTINENT SECURITIES CORPORATION,
Ault Building, Tulsa, Oklahoma

A. T.

Please reserve for me.....shares of the stock of the Mid-Continent Consolidated Oil & Utilities Corporation at \$12 per share. I enclose \$..... payment in {part} for same. It is understood and agreed that if after 30 days' investigation I am {full} not satisfied with this investment that I have the privilege of canceling my reservation and you will return my money. If satisfied I will pay the balance in three monthly installments of \$3 **PER SHARE**.

Name
Address
Postoffice State

FREE YOURSELF

FROM

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